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JOHN ANTHONY GRASSI, S. J., 1775-1849 *

At Colorno in northern Italy was opened in the last decade of the eighteenth century a novitiate of the Society of Jesus, the first in the peninsula since the dissolution of the Order in 1773 by Clement XIV. It was a significant step in the movement then under way which was to issue in 1814 in the complete reëstablishment of the Society throughout the Christian world. Over the destinies of the Colorno novitiate presided in the capacity of master of novices that recognized providential link between the old Society of Jesus and the new, the *beato,* Joseph Mary Pignatelli, whose accession to the ranks of the blessed was solemnly proclaimed under St. Peter's dome, May 21, 1933.[1]

Obviously it was a privilege to have been inducted into the religious life by so competent a guide. Of the company of youths who shared the privilege was John Anthony Grassi, a native of Bergamo, province of Venice, who at twenty-four joined the noviceship at Colorno.[2] Thence, still a novice, he was dispatched to

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[1] José M. March, S. J., *El Restaurador de la Compañia de Jésus, Beato José Pignatelli y su tiempo,* I (Barcelona, 1935).

[2] John Anthony Grassi, born at Bergamo, Italy, September 10, 1775; entered the Society of Jesus, November 21, 1799; died in Rome, December 12, 1849. Vivier, *Nomina patrum ac fratrum qui Societatem Jesu ingressi in ea supremum diem obierunt, 7 augusti 1814—7 augusti, 1894* (Paris, 1897), 128.

Printed sources for data on Father John Anthony Grassi include the fol-

Russia, where the Society of Jesus had managed to preserve a canonical existence through the dark days of the Suppression and where at the moment of Grassi's arrival it was carrying on under the patronage of the Russian Court its traditional activities in education and the ministry.

The departure of the young Italian Jesuit from the scene of his noviceship was marked by an incident the memory of which was always fresh in his soul. He was assured on this occasion by Blessed Pignatelli that he was not leaving Italy forever, but would return at some future day to the land of his nativity. To Grassi this assurance had all the solemnity of an inspired prophecy of a man of God. In every peril by land or sea that later confronted

lowing: Salvatore Casagrandi, S. J., *De Claris sodalibus Provinciae Taurinensis Societatis Jesu Commentarii* (Turin, 1906); Alessandro Monti, S. J., *La Compagnia di Gesù nel territorio della Provincia Torinese; Memorie Storiche* (Chieri, 1915), III, 186 *et seq.*; Ilario Rinieri, S. J., *Il Padre Francesco Pellico e i suoi tempi* (Pavia, 1934), I, 339 *et seq.* None of these accounts, otherwise informing, draw upon the Grassi *Diario* and *Memorie* noted below. Grassi's writings are listed (incompletely) in Sommervogel, III, 1686. For biographical material the most important titles are: (1) *Notize varie sullo stato attuale della Republica degli Stati Uniti di America scritte al principio del 1818* (Rome, 1818). Three editions. Translated in *Woodstock Letters*, (*WL*), XI (1882), 230-244. (2) *Journal d'un voyage vers la Chine.* Written *c.* 1836 and published by Carayon. Tr. in *WL*, IV (1875), 115-136. (3) *Memorie sulla Compagnia di Gesu ristabilita negli Stati Uniti dell' America Settentrionale dal 1810 al 1817.* Compiled in 1836 at the instance of the Father General, John Roothaan, they are not free from errors of detail. Holograph in Jesuit General Archives, Rome, (JGA). Photostat copy in possession of the Right Reverend Dr. Peter Guilday. "Non e vera Storia che io abbia inteso di scrivere, sino *Memorie* che serviranno alla storia e di questi se ne fara la sciolta como si credera A.M.D.G." Letter of Grassi to Roothaan. (4) *Diario*, a journal (Italian) in strict diary form covering practically the whole of Grassi's Jesuit career from his Russian experiences up to within a few days of his death. Rich in factual detail but as devoid of the intimate and deeply personal as the Washington diaries. Holograph, in numerous volumes of note-book size, in the JGA, Rome; fair copy (script of the holograph is difficult) in the same depositary. Grassi's correspondence is scattered, being found in JGA, the archives of Stonyhurst College, England, and those of the English Province, S. J., Farm St., London, and the Maryland-New York Province, S. J., New York. The originals of his letters to Bruté are in the Catholic Archives of America, Notre Dame University. These have been published in *Mid-America* (Chicago), XV (1933), 245-265. The sketch of Grassi here presented has drawn largely on the *Memorie* and *Diario*.

him—and their number would be legion—he was never in doubt or fear as to the outcome, having every confidence that sooner or later he would again set foot on Italian soil, which he actually did.[3]

All of Grassi's higher academic training was received in Russia, where also he was raised to the priesthood. His capacity for study, especially in the field of the natural sciences, was outstanding; nor was he less distinguished for administrative ability, being rector of a college of nobles in Polotsk as early as 1804, when he was only in his twenties. While filling this post he was destined by his superiors for the Mission of Astrakhan on the Caspian Sea and on this account set himself to study Armenian. An episode of Russian diplomacy upset this plan and provided a turning-point in his career.

The successes in astronomical science achieved at the imperial court of Pekin by such scholars of international repute as Fathers Ricci, Verbiest and Schall, their activities in the reform of the Chinese calendar, and the prestige and influence accruing thence to the Jesuit Mission of China fill out a fascinating chapter in the Catholic history of the Far East. The mission went down in the general wreck of the Suppression, the only member of the personnel to survive into the nineteenth century being the Frenchman, Father Louis Poirot, who was resident at the Court of Pekin in the quality of musician. This lone survivor cherished an eager hope that the mission would not perish with him, and to this end appealed by letter for recruits both to Pius VII and the Jesuit General. Curiously enough, at this very moment the Imperial Court of St. Petersburg was itself laying plans for the dispatch of Jesuit missionaries to China. As a gesture of good-will, the Russian emperor, Paul I, was about to send an embassy to his brother emperor of China, and this embassy, headed by Count Golowokin, was to include on its staff some men of learning, among them, so the Count expressly wished, representatives of the Society of Jesus. The Jesuit General, Gruber, gave his consent, selecting for the important mission Father Norbert Korsack, a

[3] Rinieri, I, 340 *et seq.*

Pole, who was to be superior of the party, Father John Anthony Grassi, and John Stürmer, a lay-brother of German birth, who before his Jesuit days had followed the profession of sculptor. At Pekin the two priests, taking up the tradition of Father Matthew Ricci and his famous successors, were to lend their services chiefly as experts in the natural sciences and with this end in view their General had fitted them out with books on physics, mathematics, and astronomy, while the Russian Court provided them with the necessary scientific instruments. Count Golowokin and the secular members of the embassy took the overland route to China, while the clerical members of the group planned to go by sea to Canton or Macao. The latter never reached their destination, though in their efforts to do so they achieved an Odyssey that certainly lacked nothing of adventure and peril.

Clad in Russian furs and with three sledges for transportation the Jesuits set out from St. Petersburg, February 2, 1805. One of the conveyances was for the fathers, another for the brothers and a Swedish interpreter, a third carried the party's trunks and valises. One by one the three missionaries fell ill, and only after a ten days' stay at a little Russian frontier town where medical attention was available could they proceed on their journey. Over the frozen sea the horse-drawn sledges bore them to the Gulf of Bothnia, which they crossed in a mailboat. On reaching Sweden the Russian sledges were exchanged for Swedish sleighs, by which manner of transportation they arrived at Stockholm on March 22. Thence they went, most of the way by carriage, to Copenhagen, at which port they took ship for London, meeting with a furious tempest in the Skagerrack, which nearly drove them to destruction on the Swedish coast. Their hopes were set on finding passage from London in an East India Company boat, but in these hopes they were sorely disappointed. Not even the influence of Lord Macartney, sometime British ambassador to Pekin and Viceroy of India, who interested himself in behalf of the missionaries with that powerful corporation, could avail them. The Honorable Lord had been on friendly terms with the last two Jesuit missionaries in China, Fathers Poirot and Amiot, who had been

eager to secure recruits to carry on their work. He received Father Korsack's party with the utmost cordiality, and spoke of the important services rendered him by his Jesuit friends in China, while Grassi noted that a portrait of Amiot was hanging in Macartney's boudoir. "The noble Lord," wrote Grassi in his graphic account of the abortive mission, "frankly avowed that it was much to the interest of the India Company, if they would only be persuaded of it, to promote these missions rather than oppose them."[4] His Lordship felt with keenness the refusal of the company's directors, to whom he made the most vigorous representations in the fathers' behalf, to furnish them the desired passage. According to a statement of the Jesuit General of the moment, Father Brzozowski, motives either of bigotry or business policy had made the East India Company reluctant to carry Catholic missionaries on any of their boats. Thus foiled in their expectations of getting to China in an English bottom, the Jesuits at length found passage in a ship bound for Lisbon, whence they hoped to sail for Canton or Macao. They landed in the Portuguese capital on September 28, 1805.

Contrary to all anticipations, the Jesuit party was to remain in Portugal more than two years. One circumstance after another frustrated its plans for continuing the journey to China. Lack of adequate credentials from the Holy See, which, however, were eventually obtained; the reluctance of the Portuguese to furnish overseas transportation to missionaries of other nationalities; a recrudescence of religious persecution in China; these among other reasons detained the Jesuit group in Lisbon. Meantime, Fathers Korsack and Grassi were seizing every opportunity to perfect themselves in mathematics and astronomy, laying out base-lines by way of practice in trigonometry, and registering for a while as students at the University of Coimbra. At length the Jesuit General, seeing no likelihood of the trio getting away from Lisbon to China, ordered them to Stonyhurst in England. They left Lisbon October 16, 1807, on a British boat, the *Anna*, which, to avoid hostile French men-of-war, made a detour of some five hundred miles, the result being that the voyage, ordinarily a

[4] *WL*, IV (1875), 122.

matter of some fifteen days, took forty-five. Furthermore, violent gales almost wrecked the vessel, provisions ran distressingly low, and Fathers Korsack and Grassi suffered acutely from *mal de mer* almost all the way. Liverpool was reached on November 30 and Stonyhurst on December 21. Sometime later the General, in hopes of sending the three overland to China by way of Tartary, instructed them to pack up and return to Russia, instructions which he countermanded some days later.

Meantime, Grassi was adding greatly to his knowledge of mathematics and astronomy, taking lessons with his confrère, Korsack, in these subjects in London. At the Royal Institution, so he notes in his diary, he attended a lecture by Humphrey Davy, the eminent scientist, on heat and light. He further notes that he is beginning to read the *Edinburgh Review*. Finally, orders were received by him from the General to sail for America, there to lend his services to the undermanned Mission of Maryland.

He left Liverpool on the *Leda,* August 31, 1810. Sights of interest encountered on the voyage, among them the basalt cliffs of Ireland, icebergs and the Newfoundland fisheries, find mention in the diary, which has this entry for October 21, the day he stepped off the *Leda* at Baltimore: "Dined at the Globe Tavern and then presented myself to Archbishop Carroll." The next day he was in Philadelphia. "[October 22] Dined with the Bishop-elect of Philadelphia, Mr. Egan, and with a French priest, Mr. Bruté." Four days later, October 26, he was at Georgetown, where he was received with open arms by Bishop Neale and the Jesuit community.

Nearly two years had passed since Grassi's arrival at Georgetown when he was made president of the institution by vote of the trustees. Four days later, August 15, 1812, he entered office as superior of the Maryland Mission, to which post he was named by the General, Brzozowski.

As president of Georgetown, Grassi gave the institution what it had scarcely known before, a taste of academic prestige. Under his immediate predecessors in the office, Bishop Leonard Neale and the latter's brother, Father Francis Neale, the college had visibly declined. When Grassi arrived on the scene in the autumn

of 1810, the boarding-department had an enrollment of only ten. No one deplored the situation more than Archbishop Carroll, to whom the institution as the child of his zeal for Catholic education was especially dear. He wrote of the Neales that "better men never lived"; but they lacked scholastic training and equipment and could draw on no previous experience of their own in the difficult art of administering a college. In fine, the methods they employed, while making with efficacy for discipline and piety among the students, for which results they were no doubt greatly to be commended, were detrimental on the whole to the best interests of the college. Grassi had been president a little over a year when Archbishop Carroll wrote, December 12, 1813, to his favorite correspondent, the English Jesuit, Father Charles Plowden: "Mr. Grassi has revived the College of G^{e}-Town, which has received great improvement in the number of students and course of studies." [5]

In his efforts to recover for the college the public esteem and favor it had lost, Grassi made large capital of his attainments as a man of science. He had a Jesuit lay-brother of Georgetown construct under his direction out of wood, for the poverty-stricken school had no money at hand wherewith to purchase brass for the purpose, a number of mechanical devices for illustrating such phenomena as the Copernican system, the motion of the planets, the annual and diurnal movements of the earth, the succession of the seasons. Other contrivances also he made or had made with which to demonstrate the principles of mechanics and hydraulics. He fashioned with his own hands a globe and geometrical figures. He composed a dialogue on the Copernican system, which the students recited in a public function with the happiest effect. Finally, he fitted up a museum in which he displayed his crude, home-made scientific apparatus, together with the optical and astronomical instruments he had brought with him from Europe. To this museum the public, including senators and congressmen, came in numbers to gaze in admiration on its exhibits; for, so

[5] Thomas Hughes, S. J., *The History of the Society of Jesus in North America, Colonial and Federal, Documents*, II (New York, 1910), 801.

Grassi confidently averred, "there were none better in these parts of the country." "May 15, 1812. Commodore Porter and Maj. Long with Mr. Richards came to see the museum." Commodore Decatur was also interested and added to the museum's exhibits a fragment of wood from his famous frigate. The resourceful Italian Jesuit also placed on display, it may be added, a set of Piranesi's well-known etchings of Roman antiquities, which he had rescued from some obscure corner of the college, to which they had been relegated by some one not gifted with the same artistic judgment as his own. In this manner, then, did Georgetown gradually recover for itself a place in the public eye. Students came to register in increasing numbers, curricula were reformed, largely, it would appear, on Stonyhurst models, and the institution in general won for itself a place of note in the contemporary educational scene.

Sidelights on student life and other activities at Georgetown abound in the crowded pages of the Grassi diary. "October 14, 1812. The boys eat their possum, namely, an animal like a manorino, which lives in the woods and is found only in America." "April 18, 1816. The boys were off on a steamboat, which ran aground, and they remained on the river until midnight." This was but a few years from the date when steamboats first began to ply the Potomac River. Entrances and exits of some of the students meet with record. "March 11, 1815. Captain Hoban's boy came." "April 25, 1817. Mrs. [Henry] Clay called to take her son away, lest he become a Catholic." "March 20, 1817. Commodore Decatur came to enter a midshipman."

All this time Father Grassi was carrying on his scientific experiments and observations as opportunity offered. Now he calculated an eclipse, the one of September 15, 1811; now he took the altitude of the sun, which he found to be 85° 30′; now he measured the perpendicular height of the ground level of the old Georgetown College building above the garden gate. He paid on occasion visits to Congress, to the Patent Office, to the Navy Yard. "March 28, 1811. Went to Congress and there heard Randolph Nelson." "May 29, 1817. Went to Washington to the Patent Office where we saw Dr. Thornton and Mr. Eliot's calculating

machines." "June 5, 1814. Went with Father Miguel to the Capitol and presented his application to be made an American citizen in due time; then went over to the Navy Yard where Mr. Rose showed us perpetual motion and explained in what it consisted, etc."

A visit Father Grassi paid to New York in 1811 was replete with incident. Traveling by stage, he put up at the Shakespeare Inn in Philadelphia, in which city he met his friend, Mr. Dascoff, the local Russian consul, who entrusted him with a letter for John Jacob "Istor [Astor] 221 Broadway." Transportation facilities in New York of that remote period were none too good and so one day Grassi walked all the way from Old St. Peter's in Lower Manhattan to the New York Literary Institute, Father Anthony Kohlmann's creation, which stood in suburban loneliness on the site of the present St. Patrick's Cathedral. At the Institute he met the Jesuit scholastic, James Wallace, who showed him the manuscript of his scholarly work on the use of the globes.[6] "Returned Thursday with Mr. Wallace to the city where with Mr. Kohlman we went to see the Free School on the Lancastrian plan." Leaving New York, Grassi reached the Jersey coast by ferry, having previously made an unsuccessful attempt to cross in a skiff rowed by two boys, which was in imminent danger of being wrecked by the masses of ice floating about in the North River. It was Grassi's lot some years later when superior of the Maryland Jesuits to order the closing of the New York Literary Institute, on which occasion he asked of Father Benedict Fenwick, its director, that he send to Georgetown a set of terrestrial globes which Kohlmann had acquired for the Institute and which in his enthusiastic way he claimed were the finest in America. Fenwick was nothing loath to part with them. "Yes," he replied, "they will go to you and the sooner the better, for every time I see them I am reminded of the New York Literary Institute."

Grassi's presidency of Georgetown was coincident with the War of 1812. From the college grounds he witnessed the burning of

[6] James Wallace, S. J., *A new treatise on the use of the globes and practical astronomy etc.* (New York, 1812), 8°, pp. viii + 512.

the Capitol by the British, as a sequel of which incident the question appears to have been raised of housing Congress in the Georgetown College buildings. This would mean the suspension of classes and the dismissal of the students, probably to the permanent injury of the institution, then on a rising tide of academic success. Archbishop Carroll set himself against the proposal and advised Grassi not to acquiesce in it unless circumstances made it particularly difficult or odious to refuse. There is no evidence that the college was ever called upon to make a decision in the matter.

The city of Georgetown, then a municipality distinct from Washington, appears to have been open to attack by the British had they been minded to press their advantage. "August 25, 1815. Went to town about 8 and met the deputies on their return from the English commissioners. They were assured by them that the inhabitants of Georgetown would be respected provided they remained quiet in their homes, etc." Yet once at least the Jesuits of Maryland were brought within direct range of hostilities. This was on occasion of the raid made by the British on St. Inigoes in 1814. Rectory and church were ruthlessly pillaged, the sacred vessels with the consecrated hosts being carried off as prizes of war. The sacred vessels were later recovered, good Brother Moberly falling on his knees as he received from the hands of a British officer the pyx which contained the Blessed Sacrament. The raiders or their superior officer were at great pains to restore the booty as far as possible. A gold note of twenty pounds and a promissory note for more were placed in the hands of the Jesuit superior at St. Inigoes by way of compensation, and a letter of ample apology was addressed to him. Grassi writes that the Georgetown Jesuits, mostly Federalist in political sympathies, were greatly mortified that their British friends should have been guilty of the outrage and they deprecated the publication of Brother Moberly's letter, which reported the incident in detail. But Grassi seems to have carried the letter to Secretary of State Monroe, who gave it to the papers. He met with a different experience when he tried to give similar publicity to the British

letter of apology. Gales, editor of the *National Intelligencer,* to whom he gave it, refused to publish it, to the chagrin of Archbishop Carroll, who expressed his feelings on the subject in a letter to Grassi. The latter, whose sympathies were at all times distinctly American, had at this time taken out naturalization papers, one of the very first things he did on arriving at Georgetown. The legal quinquennium of his probation having just ended, he jotted down in his diary, December 27, 1815: "I was made a citizen at the Court in Washington." Nine years later, November 1, 1824, a passport was issued by the American consul at Genoa to the "Reverend John Grassi, citizen of the United States of America," it being noted therein that he was forty-nine years of age, five feet nine inches in height, and had chestnut-colored hair and eyebrows, while other features were of the average type.[7] Whether Father Grassi ever renounced his American citizenship does not appear.

Grassi's abounding energies were by no means being absorbed in scientific experiments or in the duties that fell to him as superior of the American Jesuits and executive head of America's oldest Catholic college. He was nothing if not versatile and amid his other engagements found time even as college president to occupy himself with the sacred ministry. For some years following his arrival in the States he attended regularly the mission of Alexandria in Virginia; later he moved about at intervals on horseback among the Jesuit missionary stations that dotted the Maryland counties. Entries such as the following recur in the diary. "April 16, 1811. Went to Alexandria to give the last sacraments to a negress, a slave of Mrs. Fitzgerald's." An entry of May 1, 1812, has a note of the whimsical: "Called to a negress, who made grimaces to make me believe she was going to die." A trip through southern Maryland in 1816 was crowded with every sort of ministerial service. "November 9 [St. Inigoes]. Heard confessions and gave catechism until 11." "Nov. 11. Heard confessions in the morning up to 11, celebrated, preached, baptized 2 boys and blessed the marriages of two negroes. Brought Holy Communion early in the morning to a sick

[7] JGA.

woman." Father Grassi's health, precarious enough for most of his stay in America, was none the better for these missionary excursions away from Georgetown. "Keep your promise and forsake Alexandria for a greater good," the perfervid Kohlmann wrote to him, February 18, 1813. "Your health is worth more than a thousand Alexandrias." At this Virginia mission, it may be noted, Grassi had made interesting acquaintances, among them the Lees, the Fitzgeralds, and Washington's adopted daughter, Eleanor ("Nellie") Custis. "March 24 [Easter Sunday], 1812. Sang Mass at Alexandria. Madam Custis, niece [*sic*] of Gl. [General] Washington, was there. She offered two pictures for the church." The pictures were later delivered and Grassi sent the donor a letter of thanks.

This summary sketch of the high lights in Father Grassi's many-sided career must deny itself a discussion of numerous matters into which it would be highly interesting to enter in detail. Such, for instance, is the question of his relations with Archbishop Carroll, especially in the closing year or two of the great prelate's career. That the two did not see eye to eye in certain issues regarding the canonical restoration of the Society of Jesus in the United States is clear, though there is nothing to indicate that the disagreement between them on this head was moving toward any particularly grave or critical *dénouement*. A somewhat vehement letter of Carroll's addressed to Grassi under date of February 21, 1815, followed by the latter's excited reaction to it, can scarcely be taken to indicate any serious estrangement between the two.[8] At a period subsequent to the date of the letter Grassi was writing in 1815 to his friend, Father Charles Plowden, that Carroll's expected death would be a heavy blow to the Church in America, while the prelate himself was continuing to correspond with the Jesuit superior in the most cordial terms.

Probably no one's presence at the bedside of the dying Carroll brought him greater solace than Grassi's, who left in his diary a record of what passed on the occasion. "November 28, 1815. News of the imminent death of the Archbishop determined me to

[8] Hughes, *op. cit.*, Documents, II, 850.

leave [Georgetown]. November 30. Went about with [Rev.] Mr. Dubuisson. The Archbishop called me to speak with him about various matters. December 1. Watched at night with the Archbishop. December 2. Passed the night with the Archbishop. December 3, 1815. At 5 past Archbishop Carroll died holily." Among the prelate's final tokens of good-will and affection to Grassi and the Society he represented was his bequest to the Jesuits of money wherewith to purchase scientific books for Georgetown College.

Within two years of Carroll's passing the American phase of Grassi's career had run its course. Relations between him and Archbishop Leonard Neale, Carroll's successor in the see of Baltimore, were of the pleasantest. They culminated in an incident which issued in Grassi's going to Rome on an important mission for the Archdiocese of Baltimore. On April 9, 1817, Neale penned a note to Grassi in which he wrote: "I have conferred with my Dear and Bosome Friend the Revd. and clearsighted Mr. Mareschal, who agrees with me on the necessity of your coming forward immediately to Baltimore. You will receive this letter on Thursday afternoon, that, is, tomorrow, and *must* be with me Friday, viz., the eleventh inst. I make no calculations for disappointment in the case, the importance of which suggests the pressing necessity." [9] Grassi's diary for April 12 contains the item: "Yesterday I went to and today I returned from Baltimore, where it was proposed to me to go to Rome."

The situation was briefly this. The circumstances of the so-called Charleston schism, the storm-center of which was the Rev. Dr. Simon Felix Gallagher, had been so cleverly presented or misrepresented at Rome that Archbishop Neale, completely outwitted, had received instructions from Propaganda to reinstate in the ministry men whom he knew to be altogether wrong in the issues at stake.[10] Only an accurate statement of his side of the case, delivered orally at Rome by one competent to do so, would rescue him from his stultifying position, and he knew of no one

[9] JGA, *Marilandia*, 1-VIII-1.

[10] P. Guilday, *The Life and Times of John England: 1786-1842* (New York, 1927), I, 164 *et seq.*

better fitted to undertake the delicate commission than the Jesuit superior. Hence his pressing appeal to the latter to render him and the archdiocese this signal service. Grassi at first demurred. There was the old dread of a sea voyage, which always meant for him the most distressing sickness. The Jesuit General's permission to leave his post in America and repair to Rome would have to be presumed. Finally, there appeared to be doubt as to the propriety of a Jesuit's undertaking the commission in question. But the consultors at Georgetown, to whom Grassi made known his embarrassment, were strongly of the opinion that he should acquiesce in the archbishop's request. The General's permission in the matter could be safely presumed, a major service of charity would be rendered to the harassed prelate and the Church in America, while at the same time the Maryland Jesuits would profit by the recruits whom their superior would be expected to bring along with him on his return. The decision was accordingly made for the European trip, and in July, 1817, Father Grassi, in company with a Jesuit scholastic, sailed from Philadelphia for the Old World.[11] In the September following he was in Rome. Archbishop Neale had died before he left the States, but the Abbé Maréchal, administrator of the Baltimore See, insisted that this circumstance in no wise affected the necessity of Grassi's attending to the business which the deceased prelate had put into his hands.

In the United States, which he was not to see again, John Anthony Grassi had left behind him a widely known and highly respected name. Probably no other ecclesiastic of the day enjoyed in greater measure the esteem and confidence of the hierarchy. Carroll's regard for him has been noted. Flaget proposed him to Propaganda for the contemplated See of Detroit.[12] Du Bourg and Connolly were in correspondence with him touching affairs of their respective jurisdictions. Maréchal deplored his loss to the Church in the United States, while Bruté cultivated a friendship with him which reveals itself in a charming correspondence car-

[11] Casagrandi, *op. cit.*, is in error in saying that Grassi was *called* to Rome.
[12] Hughes, *op. cit.*, *Documents*, I, 584.

ried on for years between the two. Grassi on his part maintained to the end the most sympathetic interest in the United States and its affairs, and with a view toward correcting certain false notions abroad touching the Catholic Church as established in the young republic published in 1818 his *Notizie varie sullo stato attuale della Rebla. degli Stati Uniti di America etc.*, a copy of which timely and illuminating booklet he had the privilege of presenting in person to his Holiness, Pius VII.

Arrived in Rome, Father Grassi set himself without delay to discharge the business that had brought him over. To Archbishop Maréchal, whose appointment to the See of Baltimore in succession to Neale had already been made known, he wrote September 21, 1817:

> I had the pleasure of seeing Cardinal Litta and had the consolation of hearing that Propaganda acknowledges to have been deceived in the Charleston affair and that proper letters had already been written apologizing for the step taken against our late Archbishop. But the thing which gave me most comfort was to hear that the Bulls had already been sent appointing you to the archepiscopal see of Baltimore.

Grassi's talent for negotiating affairs of moment with the Roman congregations soon came to be recognized. He had not been long in the Eternal City when he was commissioned by his superiors to deal with Propaganda in the lively controversy touching the canonical rights of the restored Society of Jesus in England which arose between the English Vicars Apostolic and the Jesuits of that country. Grassi pleaded the Society's case with Propaganda and successfully so, the General congratulating him from St. Petersburg on the happy issue of his intervention. Later, the results achieved by him were undone as a sequel of renewed protests on the part of the Vicars Apostolic, and it was only in 1828 that a papal declaration removed the last doubt of the validity of the reestablishment of the Jesuit Order in England.[13]

In the interim the question whether Grassi was to return to America or remain in Italy hung for a while in the balance. At first the General gave him to understand that he was to reside

[13] Bernard Ward, *The Eve of Catholic Emancipation* (London, 1912), III, 19-57; Hughes, *Documents*, II, 1141.

permanently in the country of his birth, where he was expected to render greater services to his Order than would elsewhere be possible. Later, when the domestic affairs of the Maryland Mission were running with anything but smoothness and Grassi's presence there seemed the likeliest means of setting them right, the General decided to remand him to America. "Complete the sacrifice," he wrote to him, "and return to your old post." Grassi on his part was ready to comply. "Whatever may be my lot," he wrote in English from Rome to Father Tristram in England, October 23, 1818, "I am ready again to cross the Atlantic, though the idea alone of a sea voyage makes me sick." The General's instructions, however, were not unconditional. Grassi was to take the step only on medical advice that it could be done with safety. The physicians with whom he consulted were in agreement that in view of a hernia he had contracted some time before as the result of an accident, a sea trip would probably endanger his life. The question at issue was thus definitely set at rest and Grassi spent the remaining thirty years of his life in Italy.

A whole series of executive and quasi-executive posts in the Society of Jesus engaged the energy and zeal of Father Grassi as the years slipped by. He was *socius* or assistant to the provincial of Italy, procurator of the same province, rector of the College of Nobles in Turin and of a similar institution in Naples, provincial of Turin, rector of the College of the Propaganda and finally assistant to the General for Italy, which last position he was filling at the time of his demise. In Turin, where for some years subsequently to 1821 he headed the Jesuit College of Nobles, he became a figure of note in court and university circles. Important as were the services he was equipped to render in the capacity of what moderns like to call a contact-man, it was in the field of education and college administration that he scored his most notable successes. No doubt his gift for making friends was an asset to him in his rôle of educator; but his efficiency in this rôle derived not so much from the arts of personal address and social intercourse as from effective acquaintance with the theory and practice of education. Already, as we have seen, in his early twenties he was head of a higher Jesuit school in Russia. At Stonyhurst he

picked up a deal of pedagogic and administrative detail which stood him in excellent stead at Georgetown. What he achieved for the latter institution has already been pointed out. With antecedents and experience of such sort to capitalize on, he raised the Turin college to a degree of prosperity that made it in the end the premier Jesuit boarding-school in the Italian peninsula. Prince Charles Albert, heir-apparent of the House of Savoy, entered his young cousin in the institution, to which also Grassi's friends of his English days, the Welds and Cliffords, sent their sons.[14]

Father Grassi's relations with the House of Savoy were unique and constitute in fact the outstanding episode of his career. At Turin he became confessor to King Charles Felix of Sardinia as also to his consort, Queen Maria Christina. The visitor to Turin may still view the drab-looking but spacious structure that was once the Jesuit College of Nobles, as he may also view the stucco-faced former palace of the Sardinian sovereigns, whither Grassi used to go on foot to minister to his royal penitents, having refused the convenience of a carriage placed at his disposal. For his Jesuit spiritual father, Charles Felix had the utmost regard and freely sought his counsel in the gravest matters. Grassi was with him when he died, the king expiring in his arms. Among the last bequests of Charles Felix was an offering to the Jesuit of 3000 lire "for the Missions of America and for Masses."[15]

Charles Felix was succeeded on the throne of Sardinia by his relative, Charles Albert, Prince Carignano of the cadet House of Savoy. Father Grassi and a fellow-Jesuit, Father Bresciani, were present at a reception tendered the new king, who was extrêmely gracious to them, going forward to kiss their hands, which he would have done had they not anticipated him in the courtesy. Charles Albert from the first manifested an open and cordial regard for the Jesuits and went on record as saying that as long as he was king they would never be molested in his dominions. His regard for the Society of Jesus had a distinctly concrete reason behind it. In the lifetime of his predecessor, Charles Felix, he

[14] Monti, III, 16 *et seq.*; Rinieri, I, 339 *et seq.*
[15] Rinieri, I, 438.

had been implicated in plots against the throne, which came to light and resulted in his disgrace. Charles Felix was minded to exclude him, as the penalty of his disloyalty, from the succession, to which apparently he had legal title, and would have done so, there was every reason to believe, had not Grassi interceded for the reckless prince and prevailed upon the king not to proceed to so extreme though well-deserved a measure. Charles Albert, it would appear, became aware of Grassi's part in assuring him the throne, and with this knowledge in his possession might well have made himself the friendliest of rulers toward the Society of Jesus. But for all his friendship for it, the day came when he signed a royal decree banishing the Jesuits from his kingdom. Historians of the Society have not held the deed against him; he did it, they are one in saying, under compulsion, an unwilling victim of the revolutionary madness that raged beyond control throughout the Italian States. The latest Jesuit historian to deal with the subject, Padre Ilario Rinieri, has written in a work appearing as late as 1934: "As long as there shall be Jesuits in Piedmont, the figure of King Charles Albert will be an ever blessed memory for them and never throughout the countless series of the years shall it be forgotten." [16]

After wearing the Sardinian crown a period of eight years, Charles Albert terminated his career in eclipse on the field of Novara. One of the last entries in Grassi's diary reads: "August 15, 1849. Learned of the death of King Charles Albert, which occurred in Oporto, July 25. Requiescat." Surely the laconic record is not to be taken as the measure of the emotion felt by Father Grassi on the occasion. Years later, when Charles Albert's dream of a United Italy had come true under his son, Victor Emmanuel, the Jesuit General, Peter Beckx, addressed to the latter a moving appeal in which he recalled the traditional friendship of the House of Savoy for the Society of Jesus. One sovereign of the line had resigned his crown to enter the Society; in Piedmont one Savoy ruler after another had befriended it; but

[16] The account in the text of Grassi's relations with Charles Albert follows Rinieri, I, 431-453.

the appeal to the past was in vain and the confiscation of the Jesuit properties in Rome which the General sought to avert ran its course. Yet for the historian there will remain the interesting reflection that the cadet House of Savoy would probably not have survived to play its historic rôle in the making of United Italy had it not been for John Anthony Grassi's successful effort to save the crown of Piedmont for Charles Albert.

After the decease of Charles Felix of Savoy Father Grassi continued to lend his services as confessor to the king's relict, Queen Maria Christina. For twenty-five years in all he so served this devout princess of the Neapolitan House of Bourbon. When she withdrew from Naples on the breaking out of the cholera, Grassi, with the Neapolitan king's permission, remained in the city to minister to the plague-stricken. Later, on his being appointed Jesuit assistant for Italy, Father Roothaan insisted on his residing in Rome, an arrangement that keenly disappointed Maria Christina, who made earnest efforts to retain his services. A final token of her regard for him appeared in her last will, in which, out of personal regard for her one-time confessor, she left the Jesuits her summer-home in the Alban hills, Villa Rufinella. This was originally a Jesuit property which had passed through many hands, eventually reaching those of the Piedmontese sovereigns of the House of Savoy. But Maria Christina's bequest to the Jesuits did not come into their possession, the Italian courts of the day ruling that as the members of that Order were dispersed at the time the gift was made, they could not legally acquire title to the property. Yet Villa Rufinella, leased from its present proprietor, the Princess Lancilloti, is today the summer-home of the Jesuit General and his curia.

The last entry in Father Grassi's diary is dated December 19, 1849:[17] "A fourth blistering on the right arm. The Abbé Rosa and his eminence, [Cardinal] Mai came. In a carriage to Mr. Englefield's." Cardinal Mai, world-known savant, and Father

[17] This date is at variance with that given by Vivier for Grassi's death, viz., December 12, 1849. The writer has no source at hand that enables him to clear up the discrepancy.

Grassi were both from the Diocese of Bergamo in northern Italy. Englefield was apparently one of Grassi's English or American friends in Rome, of whom there were many. A few days after he thus brought his voluminous diary to a close, he passed away. The end came at a melancholy juncture in Jesuit affairs, with Father Roothaan and most of his curia exiles in France and the Roman communities of the Society dispersed by the Mazzinian revolutionaries then in power in the Eternal City. Jesuit business matters, as far as he could transact them, and the confessional, kept Grassi a busy man to the last. Few careers could have been richer in experience than his own, or shown a wider range of interesting personal contact with the distinguished in Church and State. The manuscript material to illustrate his life-story exists in abundance, giving grounds for hope that a full-length biographical portrait of him may some day be attempted.

GILBERT J. GARRAGHAN.

THE IRISH REPUBLIC IN THE SEVENTEENTH CENTURY*

When at the present time most of the great nations of Europe seem to be the unhappy victims of mutual suspicion and of anxious fear of what the next few years will bring, the Irish Free State peacefully and persistently seeks her own destiny and her rightful place in the society of peoples. The history of that nation's struggle for her independence is therefore always interesting if not intriguing. Ireland had never been subjected as a whole to foreign law and custom till the momentuous time of Oliver Cromwell. We propose in the short time allotted to us to sketch the last attempt of that providential little country to assert herself just before that calamitous event.

In the course of the seventeenth century, on the continent the great Catholic powers, France and Spain, were locked in deadly quarrel with each other. Cardinal Mazarin continued the policy of his famous predecessor, Cardinal Richelieu, to make France the leading nation of Europe and that at the expense of the Hapsburgs. James I of England thought to establish peace by an alliance with Spain in the proposed marriage of his son Charles with the Infanta, but he had to be satisfied finally with a French princess in the person of Henrietta Maria, the sister of Louis XIII, and future Queen. Charles upon his accession saw the futility of waging war with both France and Spain, and concluded peace with both of them in 1630. At home Charles's attempt to impose the ritual of the Established Church in Scotland led to the revolt of that country; while his irregular methods of raising money and of ruling led to the Civil War which in turn cost him his head and introduced the reign of Cromwell and the Army.

England had never been kind to the natives of Ireland. Especially after religion furnished another pretext, Ireland became the happy hunting ground for fortune hunters, who used their ill-

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gotten wealth as a stepping stone to further advancement and preferment in England.

Queen Elizabeth had encouraged revolt amongst the subjects of Spain and France; these nations saw the chance to retaliate by encouraging the Irish to make trouble for the English government. Twice the Spaniards in 1579 and in 1601 aided the Irish insurgents; but the help was insufficient and the Irish themselves were divided. The flight of the great Earls of Tyrone and Tyrconnell was alleged as cause enough to confiscate most of the Province of Ulster, the last stronghold of the native Irish, and to plant it with English and Scotch Presbyterians to the almost total exclusion of its ancient proprietors. Such an unnatural deprivation was bound to lead the dispossessed Ulstermen to take the first opportunity to regain their late ancestral estates. Even outside Ulster, the Anglo-Irish in the rest of Ireland had reason to fear for themselves. Though Catholics these last nearly always sided with the English in any contest with the native Irish. But under James I already 385,000 acres of their lands had been confiscated to the Crown under the pretext of defective title; and docile juries were finding the king's title to the lands in Connaught when the procedure was interrupted. Nor was Charles forward in granting the Graces which he had promised in return for substantial subsidy, which was actually paid. These would have given the Irish some security in their estates and some relief from the hated penal laws directed against the practice of the Catholic religion. And now the king was embroiled with his own parliament in England. If the king should lose the contest, the Irish Catholics both native and Anglo-Irish could expect little mercy from a power which charged him with leniency towards their co-religionists in England.

The English civil war at any rate was the occasion awaited for by the Irish patriots. The rising which was to lead to the establishment of the Confederation of Kilkenny began in Ulster, October 23, 1641, under the direction of the old Ulster chiefs. The English army, raised by Strafford and intended for service in England on the side of King Charles, had been disbanded and no

doubt served as the nucleus of the first Irish forces. Not long afterwards came Owen Roe O'Neill, the hero of Arras and the champion of the old native Ulstermen, and Thomas Preston, more acceptable to the Anglo-Irish, and other veterans of the Spanish service who had been encouraged to come home to fight the battles of their fatherland instead of wasting their lives in foreign service. Soon the Irish were masters of eight counties and of parts of others. The English force in the beginning consisted of only 2,297 foot soldiers and 943 horse. Dublin was in a poor state of defence, but it was saved. The Palesmen, the Anglo-Irish nobility who lived in the narrow strip of land near Dublin, at first remained loyal, and offered their assistance to the Lords Justice who represented English authority, to put down the rising. Some few arms were at first given to them but later these were recalled. The government got back 950 of 1,700 arms given out. Finally after the defeat of the English forces at Julianstown (near Dublin), the Lords of the Pale, assured by the Ulster chiefs that the war was to be fought for religion, country and the rights of King Charles, made common cause with them. The Irish arms continued to be successful and the English settlers had much to suffer when they were turned out of what the Irish considered their ill-gotten estates. Four hundred thousand pounds realized in England on the account of the Irish lands to be confiscated, by strange irony, was used principally by the English Parliament against their sovereign. Some troops were sent over to Ireland and the English forces were increased but the Irish were not crushed.

The limits of this paper do not allow for the description of the military engagements in this unsuccessful war for Irish independence. But by the time that the first efforts were made to organize the rising, at the Synod of Kells, March 22, 1642, the English and Scottish armies in Ireland had been hard put to defend themselves and their strongholds. The Catholic bishops under Hugh O'Reilly, Archbishop of Armagh, declared the war justly waged and assessed all ecclesiastics for its support. At the Congregation of Kilkenny, May 10-14, 1642, a number of lords and

gentlemen joined the bishops in the choice of a Supreme Council which was to rule till a general assembly of the whole country could meet the following October. An oath of association was devised to bind the confederates in allegiance to the Supreme Council, to King Charles and to a free parliament of Ireland; the oath bound them also to seek the restoration of the Catholic Church and of the Catholic clergy to the favorable position they held in Catholic times. This oath and their common religion were to prove oftentimes the only bond between the clashing elements in the association. Lord Mountgarret (Richard Butler) who had distinguished himself in the wars against Elizabeth though a close relative of Ormond, the head of the English army in Dublin, was appointed president.

The ancient city of Kilkenny was transformed for the first General Assembly of the Confederates, October 24, 1642. The Irish were freemen again in their native land; the Ulstermen in their native garb rubbed elbows with the men of the Pale; the monk walked the street in his religious habit and the venerable pile of St. Canice's cathedral, which dominated the city, was reconciled again to the ancient worship. Eleven spiritual and fourteen temporal peers and 227 members of the Commons sat in regular session to organize definitely all branches of the new government. The Assembly claimed the right to rule the distracted country until such time " as His Majesty's wisdom had settled the present troubles." A Supreme Council of twenty-four members with Lord Mountgarret as president was selected and given full executive and judicial powers and authority and control of the army to hear and determine all matters, capital, criminal and civil, except the right or title to land. The provincial and inferior councils were subject to it as well as all other government during the periods between the meetings of the General Assembly. Unfortunately for their cause no commander-in-chief of the military organization was named. This presumably was due to the long standing jealousy between the Generals Owen Roe O'Neill and Thomas Preston, generals for Ulster and Leinster respectively. Garret Barry was named for Connaught and John Bourke for

Munster. Of course the Catholic Church alone was recognized and the bishops sat in convocation and allotted church revenues for the support of the war. Letters of marque were issued to ships to prey on the enemies of the Irish. English law and statute in so far as they did not prejudice the Catholic religion and the liberties of Ireland were taken as the basic law of the country. An official seal was adopted and appropriate battle standards signifying devotion to the king and the Catholic Church were designed. Money was to be coined and printing presses to be set up in Waterford and Kilkenny. The Irish Franciscans in Louvain were notified to bring Gaelic and Latin type, and books, to establish a school in Tipperary.

Realizing that if they were to succeed they must have help from abroad, agents were accredited to France and Spain and the Spanish Low Countries and to some German princes. As it turned out Spain and France did not give much more than was necessary to facilitate the raising of levies of soldiers for their own armies. Most reliance was placed on the efforts of the Franciscan annalist, Father Luke Wadding, the founder of the Irish College in Rome, who had already sent the funds he had collected for the cause there. He was asked to solicit further aid from the Pope to help the Irish carry on the desperate struggle for their Faith and freedom.

James Butler, twelfth Earl of Ormond, the Lord Palmerston of the seventeenth century, was the leader of the royal forces in Ireland. He was born a Catholic but through the operation of the Court of Wards he was taken when a minor and educated in the Protestant religion. He was related by blood or marriage to the principal Anglo-Irish members of the Supreme Council and in this way was acquainted not only with everything that happened in the councils of the Confederates but he was also able to use his influence through them to attain his ends. His interests and his vast estates in Ireland depended on loyalty to the king and the Established Church. He led an expedition against the insurgents to the south of Ireland in March, 1643, and returned to Dublin after routing the forces of General Preston at Ross. But

most of Connaught fell into the power of the Confederates, including the city of Galway, even though Clanricarde, a Catholic lord most loyal to King Charles, refused to join with them.

In the north, General O'Niell had withstood the attack of the Scots on his center at Charlemont and General Castlehaven for the Irish checked the English troops in Munster. King Charles hard pressed by his enemies made up his mind to treat with the Confederates. A royal commission of January 11, 1643, authorized Ormond and others to hear the complaints of the Irish. Charles would not allow any abrogation of the penal laws but would promise a mild administration of them; he would not listen to any talk of the suspension of the Poyning's Act, which required the submission to the king beforehand of any legislation to be passed by the Irish Parliament, nor was the inquiry into forfeitures or titles to land to be allowed beyond the beginning of the reign. Finally, Charles ordered Ormond to make the best terms he could with the Irish and to bring an Irish army to Chester. The Confederates opened negotiations by granting a cessation of arms to the king's representative. But they refused his demand for the dissolution of the Confederation and the restoration of the churches in their jurisdiction to the Protestants. Ormond was made viceroy as a reward for getting the truce and the opening wedge was driven into the ranks of the Catholics, the wedge which was destined finally to destroy their unity. The old Irish and the clergy opposed the granting of a truce, especially Peter Francis Scarampi, the agent of Pope Urban VIII, who had brought war supplies from Italy and who had come to see what prospect the Irish Catholics had of success. Under the terms of the truce which was to last for a year beginning on September 15, the Confederates kept possession of most of Ireland though they made a grant of 38,000 pounds for the king's service. Troops mostly English and Protestant were dispatched to England. One week after this cessation the English Parliament published the Solemn League and Covenant of the English and Scottish Protestants with its dire threats against the "Papists." The Scotch in Ulster took the Parliament oath. They had not been included in the truce; but the expedition of the Irish army against them availed nothing.

In the negotiations expected to lead to a permanent peace, Ormond, staunch Protestant himself and feeling that concessions would prejudice the king's cause in England, steadily refused to grant any terms to the Confederates in religious matters. He knew moreover that the Anglo-Irish in general would be satisfied with the restoration of their former status and security in their estates, whereas the clergy and the native Irish who had begun the war would not be content unless guarantees were also given for the restoration of the Catholic Church. Catholic commissioners journeyed to England and presented their claims to Charles at Oxford in March, 1644. They demanded the repeal of the penal laws and relief from civil and religious disabilities. Protestant commissioners demanded the execution of the penal laws, the banishment of the Catholic clergy and urged that all officials in Ireland be made to take the Oath of Supremacy. The king would decide nothing. He referred the whole case back to Ormond in June, 1644, with the instructions that "toleration and the Irish parliament would always have to depend on the king's will"; he would not repeal the penal laws. Ormond, however, would be allowed to concede "other things not prejudicial to the Irish Protestants." After Marston Moor, Charles was in no position to protect the Irish Protestants. Lord Inchiquin, the royal representative in Munster, and disappointed of advancement by Charles, gave up Cork, Youghal, Kinsale and Bandon to the English Parliament; and out of these places all the Catholics were expelled. The *No-Quarter* ordinance, which denied any mercy to "any Irishman or any papist born in Ireland taken in hostility against the Parliament," passed the House of Commons, October 24, 1644. In the presence of such threats, and the unwillingness of Ormond to grant any concessions in religion, truce after truce succeeded one another through 1644 and 1645.

Apparently disappointed in Ormond, Charles in his extremity dispatched Lord Herbert, Earl of Glamorgan, whose Catholic family had given up to 200,000 pounds to the royal cause, with the extraordinary patent to treat with the Confederates, and to raise soldiers and money by pledging even the rights of the Crown. Charles promised "on the word of a king and a Christian" to

make good whatever Glamorgan would do or promise in his name, even "if he exceeded what the law warranted or what the king could grant." The greatest secrecy, of course, was to be kept lest the king's interests with the Protestants be harmed. Glamorgan was authorized to grant what Ormond declined to grant in order to make peace with the Irish Catholics. In his instructions later to Ormond, Charles finally commanded the viceroy to conclude peace with the Irish whatever it should cost, saving the preservation of the Protestants and the royal authority. He would not consider it a hard bargain if the Irish would send troops on the promise of the immediate repeal of the penal laws and the suspension of Poyning's Act. After the decisive defeat at Naseby, Charles again ordered Ormond to conclude peace at once and lead an army to England. But such was not to be, for Ormond refused to use the extraordinary powers sent him by his desperate master.

Disappointed on their side also, the General Assembly of the Confederates approved a treaty with Glamorgan in which secret concessions were made for the benefit of the Catholic religion in return for troops and financial assistance. The Catholic oath and the Confederation were to remain in full force till the treaty could be ratified in the Irish parliament.

While these things were transpiring in Ireland, Pope Urban VIII had been succeeded by Pope Innocent X. Even before the arrival there of Richard Bellings, the secretary of the Confederation, come to congratulate the new pope and to beg for further assistance, Innocent had decided to send John Baptist Rinuccini, Archbishop of Fermo in Italy, as his nuncio extraordinary to the Irish to encourage them in their struggle for the freedom of the Catholic Church. This move undoubtedly was due to the influence of Father Wadding and the report of conditions made by a previous Italian diplomat. After an unconscionable delay on the journey, Rinuccini reached Ireland October 21, 1645, in his frigate, the *St. Peter*, which narrowly escaped capture at sea by the ships of the English Parliament. The total amount he received from Rome and Paris amounted to about 200,000 dollars; half of this was laid out in arms and war equipment. He arrived

in Munster where Castlehaven had been very successful in the field with the Irish Munster army. Lord Inchiquin was confined rather closely to Cork and Youghal. The failure of Preston and Castlehaven however to coöperate at the futile siege of Youghal has been considered the turning point in the war in Munster.

After his solemn reception at Kilkenny on November 12, 1645, Rinuccini assured the Supreme Council that his mission was ecclesiastical and encouraged them in their allegiance to the English king. Glamorgan won the nuncio over to his treaty by the additional promise of a Catholic viceroy for Ireland and the restoration of the Catholic bishops to seats in the Irish parliament. Negotiations were suddenly brought to a standstill, however, when the English Parliament published the documents which had been found in the baggage of Archbishop McQueely of Tuam, who was slain by the English Parliament forces at the battle of Sligo, October 17, 1645. These papers were sent to England and amongst them was a copy of the Glamorgan treaty and of the king's extraordinary commission. The Parliament waited for the moment when its publication would most embarrass Charles and discomfit the Irish. Ormond in Dublin arrested the Earl even though he knew that most probably the extraordinary commission was genuine. Rinuccini urged an immediate attack on Dublin which was in no position to resist. But the resourceful Ormond knew how to dispel that danger through his friends amongst the Irish. Glamorgan mysteriously released, returned to Kilkenny to mollify the nuncio with more promises, and to nullify his opposition to a fruitless peace with Ormond, who still refused, in spite of his enlarged powers, to grant any conditions favorable to the Catholic religion. Kenelm Digby, the Queen of England's secretary, who has been styled the "archamateur of all history," supported the viceroy against any concessions of the kind.

But finally, the nuncio and Glamorgan agreed to terms favoring the Catholic settlement. These terms were ratified by the General Assembly and were to be kept secret unless the terms of the peace with Ormond should be published beforehand without the consent of the General Assembly. The friends of Ormond on the Supreme Council had managed in spite of the nuncio to keep

for themselves the independent power of making peace with the viceroy who seemed more the champion of Protestantism than of royalty. Three thousand men were prepared to go to the help of the king in England when the news came to Ireland of the fall of Chester, the last port where the Irish troops might safely land.

Four members of the Supreme Council were delegated to concert measures with the nuncio to put the kingdom in a state of defence, when, like a bombshell, arrived the announcement that King Charles, in the hands of the Scots, had disowned Glamorgan and his treaty with the Irish. Rinuccini protested vigorously against any peace with Ormond in these circumstances; but the Supreme Council apparently unknown to him had concluded a peace with the viceroy in March. It was to be kept secret till May 1. In this Ormond peace there were articles looking to exemption from taking the Oath of Supremacy and to some relief in the matter of education and the tenure of land. Any mitigation of the laws against the Catholic Church was supposed to be included in the Glamorgan treaty and to be contained in the clause referring "to the king's gracious pleasure and further concessions." This clause was intended to satisfy the clergy and the old Ulster Irish whose interests were not considered in the Ormond articles. In spite of the opposition of the nuncio and the clergy and in spite of the fact that the condition in the treaty that the troops specified for as a condition of the treaty were not raised, and that it was known that Ormond was in touch with the enemies of the king, the Supreme Council decided to follow the lead of Ormond in publishing the peace he had made with them. Ormond himself was convinced that the publication of peace, even though it had been disowned by Charles, would destroy the Confederation. Accordingly, it was announced in Dublin on August 1 and ratified by the Supreme Council in Kilkenny a few days later.

Immediately the nuncio and the congregation of bishops with him at Waterford published their solemn protest against it as a violation of the oath of association, "in which the Catholics would give up their arms to their enemies and would trust to Ormond to grant any favors to the Catholic Church." Excommunication was

threatened against any commissioners who would help to execute the terms of the treaty. The opposition to the peace had been gaining ground for some time. Owen Roe and the Ulster army had crushed the Scots at Benburb (June 5, 1646) and on July 19, 1646, Bunratty, commanding the approach to Limerick, had fallen to the Confederates after a long siege at which the nuncio personally assisted. This important fort had been held by the Parliamentary forces. General O'Neill now offered his assistance against the forced acceptance of the peace. General Preston, however, in a gesture which seemed an ill omen for the future, stopped his victorious progress through Connaught when he heard of the publication of the peace.

A committee of eight was appointed to assist the nuncio in nullifying what they considered a disgraceful peace. Letters were sent out from Waterford to Limerick, Cashel, Clonmel, Kilkenny, Galway, Wexford and New Ross, in which the nuncio and the bishops asked that the Ormond peace be not published. The viceroy hoped, however, that sufficient numbers would be found in these towns to support it and in this way break up the unity of the Confederates.

Kilkenny alone accepted the peace and Ormond was received there with great magnificence. He beat a hasty retreat back to Dublin, however, when Owen Roe attempted to cut him off from the capital, leaving behind him his baggage and some of the paraphernalia of Protestant worship. The nuncio and the committee of the bishops a short time later were welcomed back with equal magnificence to the capital of the Confederation. Promised the support of General Preston and certain of that of General O'Neill, the Confederation was revived and an explanation given for their rejection of a peace concerted between Ormond (to whom they claimed more than 100,000 pounds had been fruitlessly entrusted) and his friends on the Supreme Council. The nuncio was made president of the new Supreme Council until another General Assembly of the nation could be brought together.

The armies of O'Neill and Preston, a combined force of about 13,000 men, were ordered to take Dublin before Ormond, who was

known to be in correspondence with the English Parliament, could hand it over to the king's enemies. All the strongholds between Kilkenny and Dublin were actually taken and even Dublin might have fallen to the Confederates except that the viceroy successfully played General Preston against the Ulster army, and both against the English in demanding better terms for himself from the Parliament. All the efforts of the nuncio to get Preston to fight the viceroy were of no avail; and the siege was ignominiously abandoned.

Under the protection of the Ulster army, the General Assembly met in Kilkenny on January 10, 1647. Rinuccini immediately resigned the presidency which he had accepted in the crisis resulting from the rejection of the peace. Considerable campaigning had preceded this meeting but in the end a compromise resolution was passed approving the action of the nuncio and the clergy in having rejected the Ormond peace and at the same time absolving the authors of that peace from any suspicion of bad faith in making it. All but four of the twenty-four members of the new Supreme Council favored the claims of the Catholic clergy; but General Muskerry, Ormond's brother-in-law, and Bellings, the secretary, who had been imprisoned for their part in concluding the peace, openly derided the clergy and threatened the nuncio that the "tempest the next time would fall on his head." Rinuccini urged the new government to put the country in a proper state of defence, and not allow themselves to be beguiled further by the wily Ormond. In addition to his other guarantees from the English Parliament the viceroy still bargained with the English for permission to transport Irish troops to the Continent. One of the Irish commanders had written that this concession would have realized much more money for him than he actually did receive for the surrender of Dublin and the other places he held in the king's name. On July 28, 1647, he sailed for England and Michael Jones took over the government for the English Parliament.

The Irish Leinster army under General Preston soon afterwards was disastrously defeated near Dublin at Dungan's Hill by

the new English troops. Over 5,400 of the Irish were killed and some prisoners were taken. General O'Neill, who was leading his forces against Sligo, marched to the rescue. He saved Kilkenny and prevented a juncture of Jones and Inchiquin, now governor of Munster for the English Parliament. For several months the Irish Fabius took up his position near Trim and confined Jones to Dublin. But the Munster Confederate army was distracted by the struggle for the command of it and the province became a prey to the ravages of Lord Inchiquin, whose savage sack of Cashel and the massacre of the inhabitants merited for him the title "Murrough of the Burnings." Owen Roe offered to quarter 4,000 men in Munster on the Protestants there but he was refused permission. The Irish under Lord Taafe, who took the Oath of Association only after Ormond quit Ireland, lost the battle of Knockmanus, November 13, 1647, to Inchiquin, who then had all Munster at his discretion except Limerick, Waterford, Clonmel and Kilmallock.

It was through this same Inchiquin and the revival of the Ormond peace that the Confederation of the Irish was destroyed even though the nuncio and the clergy reminded the Catholics that "the crooked policy, the inconstancy, the perfidy, the ambition, the pride and tyranny of the implacable enemy of the Catholics should have forbidden the Irish from entrusting their liberties and their fortunes into his sacrilegious hands."

The General Assembly met the day before Taafe's defeat at Knockmanus. The Anglo-Irish Ormond faction, especially the minions of Muskerry, dominated the meeting. There were nine members for Ulster instead of the usual 73. Practically a new constitution was adopted. A Grand Council of 48 members (mostly Ormondists) was appointed to replace the General Assembly. A committee of 12 residents had the real power. Only estated gentlemen were to be eligible in future as members of the assemblies. Well planned precautions were taken this time to neutralize the influence of the nuncio and the clergy and the old Irish. Bishop French of Ossory, of literary fame, and Sir Nicholas Plunkett were dispatched to Rome to seek further papal assistance

and to make the offer (which they knew would be rejected) of the Protectorate of Ireland to the pope. This mission was rather a blind for that of Lord Muskerry and Geoffrey Brown, both Ormondists, to France where at the English Queen's court they met the viceroy and with him concerted plans for the restoration of the Ormond peace of 1646 and the conjunction of the Presbyterians of the three kingdoms and of the "best affected of the Irish" with Inchiquin, who had changed his allegiance again, against the Independents of England and the English Parliament. At home in Ireland the new Supreme Council accepted a truce (May 20 to November 1) with the mercurial Inchiquin, who urged Ormond to hasten to Ireland even if he brought nothing with him.

The ease with which Inchiquin roamed the country of the Leinster forces, and the refusal of the Supreme Council to allow O'Neill and the Ulster army to quarter themselves on the enemy territory were evidence enough to the nuncio and the old Irish that an accommodation with Ormond against them was under consideration. Fourteen bishops with Rinuccini issued a public protest against the truce. Copies of the latter were torn down from the doors of the churches in Kilkenny, where Massari, the nuncio's auditor, had affixed them at the orders of his master. This was followed by a formal excommunication of all who would accept or support the truce, fulminated from the Ulster camp, where the nuncio had sought refuge, and signed by delegates of the bishops. The Supreme Council countered with a declaration against Rinuccini and the bishops with him that its appeal to Rome nullified the effects of the censure. The regular clergy were ordered not to obey their superiors when they sided with the nuncio but rather to deliver up his partisans to the Supreme Council. After General Preston's failure to capture the person of the nuncio, the latter was proclaimed guilty of high treason and declared responsible for all the miseries of the nation. The Franciscan, Peter Walsh, was hired to write a defence of the Council's actions; and some of the bishops and clergy were induced to give their approval to his work. The armies of Generals Taafe, Preston and Inchiquin on one side and that of General O'Neill and the

Ulstermen on the other, with the clergy hopelessly divided—this picture so different from that of 1646 meant the end of the Confederation.

The old Irish in general with the nuncio and 17 of the 25 bishops and the most of the Dominicans and Franciscans and all of the Capuchins opposed the truce while the majority of the Anglo-Irish gentry supported it. The observance of the interdict which was also imposed on those places which accepted the truce, varied according to the sympathy of the authorities. The Archbishop of Tuam, a kinsman of Lord Clanricarde, led the opposition to the nuncio in Galway, though the majority of the Connaught clergy followed him. Soldiers commanded the roads leading to Galway to prevent the meeting of the bishops called by Rinuccini.

Against the orders of the nuncio, however, seven bishops attended the new Assembly of the divided Confederates in September. This body under the protection of Inchiquin and from which every Ulster influence had been excluded declared Owen Roe a traitor and a rebel as well as all those who aided him against the new government. Meanwhile Ormond landed in Ireland and was officially received in Kilkenny. He was occupied for some little time in allaying the suspicions of Inchiquin's mutinous troops. In England, King Charles negotiated with his captors, the English Army, and was prepared to sacrifice the Irish to the uncertain tender mercy of the Independents in return for good terms for himself. He actually agreed to disown any peace Ormond might make with him. It was only after it became evident that the king was lost in spite of his concessions that Ormond concluded peace with the authorities at Kilkenny. Owen Roe and the Ulstermen were of course excluded from its benefits. Large public demands had been made for the Catholic clergy with no hope of obtaining them from the king's supposed representative. A letter signed by some of the bishops and enlarging on the pretended benefits accruing to the Church was intended to win support for the new arrangement. All hope of reconciliation with the papal nuncio was abandoned and the Supreme Council issued a sort of civil excom-

munication against him and his abettors. O'Neill to save himself opened negotiations with representatives of the Parliament.

Bishop French and Nicholas Plunkett had returned to Ireland with empty hands. It was known in Rome that the English Queen had pawned her jewels to send Ormond back to Ireland to divide the Confederates and to compel the acceptance of a peace. Rome also knew of the combination of Inchiquin with the Ormondists and declined to be any party to it. The pope refused to censure Rinuccini for his activity in Ireland though Bishop French succeeded in having Cardinal Roma sign a letter blaming him for the use of extreme measures. Another letter in which the pope appealed to the Irish bishops to preserve their unity was skillfully, if fraudulently, used as a summons to the bishops to come to Kilkenny. Those of them who answered it before they discovered the trick, were forcibly detained there. The suggestion of the nuncio that the bishops meet independently at Limerick was rejected.

The second Ormond peace was signed January 17, 1649. Articles for the toleration of the Catholic Church were left to the future good will of the king, then a helpless prisoner in the hands of his enemies. Empty promises were made to the Irish in civil matters; in fact the peace in the words of Ormond himself "upheld perfect security to the English nation and interest, and the Protestant religion in Ireland. The advantages which the Romish professors were supposed to have in point of religion or authority were no other but pledges for His Majesty's confirmation of the other concessions and were to determine therewith." Actually the king was dead and beyond the power of keeping or making promises.

The Confederation was thereby dissolved at a Commission of Trust was erected to assist Ormond in executing the terms of the peace, principally in collecting contributions from the Irish quarters. A circular signed by eleven bishops was sent around the country urging confidence in the new peace. The Kilkenny bishops with the approval of Ormond solicited the nuncio to lift the censures launched against the supporters of the peace; but that

doughty champion had already quit the country in his frigate, the *St. Peter*, which he managed to save from the fate of his other property in Ireland. Before he took leave from Galway, affectionally escorted to his ship by the tearful devoted Galwegians, he had delegated six bishops to absolve from the censures everybody save the members of the Supreme Council and the principal authors of the truce with Inchiquin. He had had the consolation of knowing at least in a cipher letter that Rome approved his course of action in Ireland.

The scope of this paper does not include a detailed account of the events which succeeded the dissolution of the Confederation of Kilkenny. Whether the king or parliament triumphed in England, Ireland was to be sacrificed. The royal party used the Irish to divert the Puritans, who in their turn came over to crush the last hopes of a distracted people. Owen Roe in his extremity made a tentative agreement with the Parliamentary representatives who held out deceitful hopes for a permanent settlement only to keep him from joining with Ormond.

General Preston joined forces with Ormond according to the terms of the peace but their combined strength was annihilated by General Monck, who commanded the Dublin army, at Rathmines, August 2, 1649. The terrible Oliver Cromwell "exceeded himself and everything he had ever done in breach of faith or bloody inhumanity at Drogheda." This example of "Roundhead" faith showed Owen Roe the character of his late allies; but he died before anything effective could come of his union with the royalists under Ormond.

The Ulstermen nevertheless distinguished themselves by their heroic resistance. The revolt of the Munster troops of Inchiquin to the Parliament was a sore blow to the royalist cause and gave Cromwell his winter quarters in that province. The fall of Wexford, Ross, Kilkenny, Clonmel and finally of Waterford left few places in loyal hands. These many defeats, and Ormond's inability or unwillingness to face the enemy, were given as sufficient reasons for the Congregation of Jamestown to ask Ormond to resign the royal authority into more competent and trustworthy keeping.

The refusal of Limerick to accept a garrison of Ormond's troops was an indication of the suspicions they had of the viceroy, who preferred Protestant to Catholic "rebels." The old city fell after a year's siege, and then only through the treachery of one Colonel Fennell. Charles II, who meanwhile succeeded his father in 1649, urged Clanricarde, who had taken Ormond's place, and General Castlehaven to resist any accommodation of the Irish with the Parliament. This advice was in accord with the policy of his father; namely, to sacrifice the Irish for the sole purpose of distracting the Independent forces. He cherished the vain hope that with the aid of the Scots he could overcome Cromwell and the Parliament in England. But finally Galway, the last city under royal government, surrendered to Ludlow on May 20, 1652. Frantic appeals of the Ulster prelates and nobility to obtain help from the continent were futile except for the pittance sent by the Duke of Lorraine, that *condottiere* of the seventeenth century, who was offered the protectorate over the country.

Ireland at last was "pacified" and that in a manner imagined often enough by serious English writers. Famine and plague followed ten years of warfare so that some parts of the country resembled a desert. Colonel Jones had written that a lasting peace could be made in Ireland in no other way "but by removing all heads of septs, & priests, and men of knowledge in arms or otherwise in repute out of this land and by breaking up all kinds of interest among them and by laying waste all fast countries in Ireland & suffer no mankind to live there but within garrisons." An English traveler could write of this time in Ireland that he had traversed sections of twenty to thirty miles where he saw no living thing, man, beast or bird. Revolting scenes of human misery in other sections had better be passed over in silence. Ireland was treated as a conquered province. Some forty thousand disbanded soldiers were shipped abroad to join the armies of Europe. Thousands of women and children were transported to the plantations of the West Indies. Admiral Penn in 1655 sent some 2,000 boys and girls to Jamaica. The most barren part of Connaught was reserved for those of the Irish who remained and the rest of the

country was parcelled out to the Adventurers and the soldiers. The restoration of Charles II for the most part confirmed this Settlement of Ireland which was described by Fitzgibbon, Pitts' real governor of Ireland, "as a sheer act of violence, which subverted the first principles of Common Law in England and Ireland." The martyrdom of the nation was so thorough and lasted so long that later patriots had great difficulty in rousing it from an almost fatal lethargy.

The sequel to the Confederation of Kilkenny forms a sad contrast with the first gay meeting of the General Assembly in 1642.

MICHAEL J. HYNES.

THE COLLEGE IDEA IN THE HISTORY OF THE DOMINICAN PROVINCE OF ST. JOSEPH*

The meeting of the American Catholic Historical Association in the city of Providence where the Dominican Fathers are conducting their flourishing college suggests the timeliness of a study of earlier educational ventures of the Dominicans and their relation to the growth and development of the Province of St. Joseph, which extends from the Atlantic Ocean to the Rocky Mountains.

All who are familiar with the twofold principle inherent in Dominican life will recognize that this study involves research in history that emphasizes the active rather than the contemplative principle. Teaching had gone hand in hand with preaching from the very early days of the Order, yet secondary education was rather looked upon as outside the scope of Dominican activity. Such a view, however, was not universal. Following the religious upheaval of the sixteenth century, secondary schools were conducted by members of the Order in missionary countries and in countries dominated by the Protestant reformers,[1] yet the official attitude towards such schools was rather one of toleration than of recognition as a duty imposed by the Constitutions of the Order. Even the great Lacordaire, while including colleges in his program for the restoration of the Order in France, evaded committing the teaching in such institutions to Friar Preachers.[2] His colleges were conducted by a congregation of secular priests united to, and by special legislation made subject to, the Order as Tertiaries.[3] This study, accordingly, will describe a local historical phase of an ultimate official interpretation of the Dominican vocation.

* Paper read in the Seventeenth Annual Meeting of the American Catholic Historical Association, December 31, 1936, Providence, Rhode Island.

[1] Perhaps the earliest and most renowned were the College of Santo Tomas, Manila, P. I., founded in 1611 by the Spanish Dominicans, and Holy Cross College of the English Dominicans, established at Bornhem, Belgium, in 1659.

[2] Alphonsus Bernard Chocarne, O. P., *The Inner Life of the Very Reverend Père Lacordaire*, translated anonymously (Dublin, n. d.), 481.

[3] *Acta Capituli Generalis Ordinis Fratrum Praedicatorum Romae habiti....* MDCCCLXVIII (Rome, 1868).

When Providence College opened its doors a little over seventeen years ago (September 15, 1919), the last member of our province, who had been a student and teacher in our earlier colleges, had one year before passed to his reward.[4] At that time, the historian of our province, the Very Rev. Victor F. O'Daniel, O. P., S. T. M., Litt. D., had not as yet begun to publish his biographical studies,[5] and there were few priests in the province who realized that Providence College represented, not merely a development in fourteen years of college educational planning, but a return to the original idea of the founder of our province and the revival of what had been the dominating influence in our history for sixty years.

Since the opening of Providence College, however, Father O'Daniel has written, as fully as extant documents permit, the story of our first educational institution, which was located in Washington County, Kentucky. But, owing to circumstances, our colleges in Perry County, Ohio, and Grant County, Wisconsin, have received little more than passing notice. In setting out to learn something more of these latter institutions, I have been obliged to draw upon documents collected by Father O'Daniel during the forty years of his labors, documents hitherto unpublished and for the most part unused, since the history of our province has not as yet been written. The little that my own researches of the past several months have added to this collection does not absolve me from making public acknowledgment of my indebtedness to the indefatigable worker who, though necessarily inactive in it for several years, has not been forgotten as a co-founder of this Association. My paper, it develops, must be but

[4] This was the Rev. James Benedict McGovern, O. P., who died in Stockton, Calif., September 21, 1918.

[5] The most important of Father O'Daniel's works are: *Very Rev. Charles Hyacinth McKenna, O. P., P. G.* (New York, 1917); *The Right Rev. Edward Dominic Fenwick, O. P.* (Washington, 1920); *An American Apostle: The Very Reverend Matthew Anthony O'Brien, O. P.* (Washington, 1923); *The Fathers of the Church in Tennessee, or the Life, Times and Character of the Right Reverend Richard Pius Miles, O. P.* (Washington, 1926); and *A Light of the Church in Kentucky, or the Life, Labors, and Character of the Very Rev. Samuel Thomas Wilson, O. P., S. T. M.* (Washington, 1932).

a brief résumé of what is in reality an unfinished, but fair-sized, monograph.

The Order of Preachers was established in the United States by Father Edward Dominic Fenwick, a native of Maryland, who, after studying at Holy Cross College of the English Dominicans at Bornhem, Belgium, entered the English Province with the intention of making an American foundation. Although he was ordained on February 23, 1793, he was unable to execute his plan for nearly ten years, because of the grave political disturbances of the times. Inspired by the salutary work accomplished by Holy Cross College during the preceding century, he resolved to begin his American foundation with a college. With three of his brethren of the English Province, Fathers Samuel Thomas Wilson, William Raymond Tuite, and Robert Antoninus Angier—all former professors at Bornhem, Father Wilson being the last president of the college—he settled in 1805, not on his paternal estate in Maryland as had been his intention, but at the urgent solicitation of Bishop John Carroll, in Washington County, Kentucky. There, on a five-hundred acre plantation in the very heart of the Catholic settlements, he established the first Catholic educational institution for boys west of the Alleghanies, and the third founded in the United States since the Declaration of Independence.

Early in 1806, Father Wilson began teaching about a half dozen boys in a log cabin. A year later, he and Father Tuite transferred this humble school to the manor-house on the plantation, while Father Fenwick directed the construction of a church, a college building, and a convent. Such was the beginning of St. Thomas' College which in May, 1807, had an enrollment of twenty-two, and ten years later some two hundred students. An extant mutilated register contains the names of a hundred boys. From this it appears that Protestants as well as Catholics attended the college, and that the school was patronized by boarders from Kentucky, Ohio, Indiana, Maryland, Michigan, Missouri, Mississippi, and Louisiana. Day scholars not infrequently came on horseback a distance of from eight to twelve miles.

Life was hard, poverty was extreme, but these pioneers were inured to such conditions. Fathers Wilson and Tuite did most

of the teaching, being assisted by a few lay professors and some advanced students who had entered the Order. The curriculum comprised both elementary and secondary courses, but it does not appear that degrees were ever conferred by the college.

Sufficient information is not available to measure its influence, but it is known that at least two students of the college became priests of the Diocese of Bardstown, and that many later became prominent in the professions. Beyond all doubt, the most noted was Jefferson Davis, President of the Southern Confederacy. The relation of the college to the province, however, was that of a veritable mother. In the twenty-two years of its existence, it brought forth twelve Dominicans whose names are still revered in Kentucky, who laid the foundation of the Church in Ohio, and from whose ranks three bishops were nominated: the Most Rev. Richard Pius Miles, first Bishop of Nashville; the Most Rev. Thomas Langdon Grace, second Bishop of St. Paul; and the Very Rev. Charles Pius Montgomery, who declined the appointment to the See of Monterey.

The college first came into trouble when, in 1819, it appeared as an obstacle to the success of two diocesan colleges erected within a mean radius of fourteen miles: St. Joseph's College in Bardstown and St. Mary's near Lebanon. A proposal by Father Wilson to remove the Dominican college to the far western part of Kentucky was disapproved by Bishop Flaget of Bardstown. The appointment of Father Fenwick to the new See of Cincinnati in 1822 offered an opportunity of transferring the college to Ohio; but Bishop Flaget, fearing to lose the services of the Dominicans as missionaries in his diocese, secured from Propaganda an order for the division of their scant forces between Kentucky and Ohio. Father Wilson had accompanied Bishop Fenwick to Ohio as Vicar General of Cincinnati and with the announced intention of opening a college. Somewhat helplessly, therefore, he returned to Kentucky with the resolution of continuing St. Thomas' College in the hope that it might foster vocations for the Order and for the missions of the two dioceses. Until 1825, when a contingent of fifty boys arrived from New Orleans for St. Joseph's in Bardstown, the number of students at St. Thomas' exceeded the combined enrollment of St. Joseph's and St. Mary's.

Father Wilson, however, did not live to see the solution of the difficulty. He was succeeded as President by Father Miles in 1824, under whose direction the college prospered up to its very close.[6] The end came in the autumn of 1828 as the result of a combination of circumstances: 1) the failure of an attempt to establish an independent province of the Order in Ohio; 2) the apostolic appointment of Bishop Fenwick as religious superior of the Dominican Province of St. Joseph; 3) the appointment of the Very Rev. Raphael Muños, a Spanish Dominican, as local superior of the Order in Kentucky; 4) Father Muños' attitude that college work was outside the proper scope of Dominican activity; 5) Bishop Fenwick's hope of utilizing the services of the professors of St. Thomas' College in a seminary and college in Cincinnati; and 6) the determination of Bishop Fenwick to keep the peace with a brother bishop.

Laudable as was Fenwick's purpose, the closing of St. Thomas' College proved to be one of the most unfortunate moves in the history of our province. The college, begun by Fenwick in connection with his seminary early in 1829, was formally opened on October 17, 1831. It was not, however, a Dominican college as was originally intended, but a diocesan institution. The bishop had need of his brethren for the missions of his diocese, since he had but two other priests who owed him obedience. It required courage to run the risk of sacrificing, for the general good of the Church, the province of his Order which he himself had founded, and it is no less admirable that not one word of complaint came from his brethren.

Bishop Fenwick had been exceedingly reluctant to accept the office of religious superior, and he sought to lay aside the burden at the first opportunity. On April 18, 1831, he met with representatives of his brethren from Ohio and Kentucky, settled the affair of property rights as between the Order and the diocese,[7] formally

[6] Some authors still give 1820 as the closing date of St. Thomas College, although Father O'Daniel proved quite conclusively in his Lives of *Fenwick*, *Miles* and *Wilson*, that the correct date is 1828. The *United States Catholic Miscellany* (November 10, 1827) states that the College was still in operation: "the number of whose pupils is daily increasing."

[7] Manuscript acts of "The First Meeting or Provincial Council of St. Joseph's Province" (Archives of St. Joseph's Priory, Somerset, Ohio).

tendered his resignation, and recommended to the General of the Order the appointment of Father Miles, whose name was first among three, as his successor.

No immediate action was taken on this recommendation. What Fenwick had feared, what he sought to provide against, came to pass. His death on September 26, 1832, left his brethren without a superior and without the means to provide one without recourse to Rome. Consequently, on November 13, eleven of the fourteen members of the province assembled from their scattered missions at the convent in Kentucky to draw up a series of petitions to the General.[8] Among other things, these petitions sought dispensations from provisions of the constitutions which could hardly be observed in a small missionary province, the annullment of a $300 annuity which Propaganda had stipulated in 1828 should be paid by the province to the Bishop of Cincinnati in case he should not be a Dominican,[9] and confirmation of their unanimous choice of Father Miles as provincial.

Before these petitions reached Rome, however, the General had appointed Father Nicholas Dominic Young, the nephew of Fenwick, provincial. Father Young was a veritable apostle, a good administrator, but it is most unfortunate that the more prudent and judicious Father Miles was not appointed at this time. Four years later when, by an extraordinary provision, the election of Miles was confirmed even before it took place, his name was proposed to Propaganda for appointment to the new See of Nashville, an honor which he accepted only under obedience.[10] The motive that animated the Fathers of the province in their insistent demand that Miles be provincial is clearly stated in an inspired article published in *The Catholic Advocate* shortly after his election as provincial on April 24, 1837. In part the article reads:

Among the measures adopted by the Dominicans for the benefit of religion in this country, it is understood that they intend to establish a

[8] Letter of Joseph T. Jarboe, Wm. R. Tuite and others dated St. Rose Convent, November 13, 1832 (Archives of San Clemente, Rome).

[9] For a brief history of this affair, *cf.* Rev. John H. Lamott, *History of the Archdiocese of Cincinnati, 1821-1921* (New York–Cincinnati, 1921), 180-183.

[10] O'Daniel, *Miles*, 251-254.

public College next year. Although the order is more especially instituted for preaching and other duties of the ministry, yet it is considered that the education of youth may be made instrumental in preparing their members for the proper discharge of this most important duty.[11]

In telling the story of the origin, the progress, the realization of this project to open and conduct a college in Ohio for the education of youth, it will be possible merely to single out in a short paper the salient features in the program, irrespective of who was responsible for its final accomplishment. This can be done without detracting from the merit of any individual's achievement in the course of twenty years, because every provincial heartily coöperated in carrying out the program and because practically every member of the province was convinced that the establishment of a college was the only hope of progress for the province.

As early as 1822, the Dominicans in Ohio were determined to have a college there, despite the fact their brethren then had one in Kentucky. In 1825, four colleges were contemplated in Ohio: one in Cincinnati, one in Canton, one in Perry County, and another in Brown County. These plans, of course, looked far into the future. In dedicating the labor of his brethren to the care of the missions of his diocese, Fenwick was not oblivious of their needs or hopes when he opened the Athenaeum as a diocesan institution. One of his last letters [12] was a repetition of previous appeals to his former English brethren and associates in Bornhem College, who were despondent at their prospects in England. He urged them to rescue such resources as they could from the wreck that engulfed them and come to America in an effort to save at least one province of the Order by establishing a college here. All that was needed was a few priests and the means to construct a modest building on land already acquired. Providentially for the English province, but almost fatally for ours, this invitation was not heeded. Our province, therefore, had to begin anew and to get on alone.

Now the province held title in Perry County, Ohio, to a three-hundred acre farm on which Fenwick had erected in 1818 the

[11] May 13, 1837.

[12] June 12, 1832, to Rev. Peter P. Potier, O. P., Weybridge, Surrey, England (Archives of the Dominican Fathers, Haverstock Hill, London).

first Catholic church in that State.[13] It was built of logs, to which additions of stone and of brick were added in 1822 and 1829 respectively. Adjacent thereto stood a log house which for years served as the one and only dwelling of the Dominicans ministering to the far-flung missions in Ohio. There it was determined, immediately after the death of Fenwick, to have at least a home, *i. e.*, a convent and eventually a college—if the necessary funds to build them could be secured.

True, the province had a convent and a college building in Kentucky; but the college, closed in 1828, could not be reopened there because of episcopal disfavor; and the convent was so poor that in the ten years following the closing of the college only nine candidates who applied for admission to the Order had the courage or strength to persevere in their vocation. Such was the toll of the missions that, between the date of Fenwick's death (1832) and the elevation of Miles to the See of Nashville (1838), the membership of the province had shrunk from fourteen to nine, with only four replacements in sight. Through sheer inability to care for the growing needs of the ten churches[14] in Ohio secured to the Order in the settlement of property rights by Fenwick in 1831, one after the other was surrendered into the hands of Bishop Purcell, who succeeded Fenwick in the See of Cincinnati. In view of conventual duties, the diocesan missions in or near Perry County were all that could be properly administered.

Never having received one cent from either of the European societies for the propagation of the faith,[15] the Rev. Vincent de Raymacker, whose health had been broken on the missions, was permitted to return to his native Holland in the hope that he

[13] O'Daniel, "The Centenary of Ohio's Oldest Catholic Church (1818-1918)," in *Catholic Historical Review*, IV, 18-37.

[14] *Cf.* Lamott, *op. cit.*, 181, for the names and location of the ten churches.

[15] Letter of the Rev. Adrian Francis Van de Weyer, O. P., Pittsburgh, Pa., September 10, 1836, to the Very Rev. John Dominic Raken, O. P., Provincial of the Province of Holland, Rotterdam (in the Archives of that Province). Letter of the Very Rev. George Augustine Joseph Wilson, O. P., Provincial, St. Joseph's Convent, Perry County, Ohio, June 27, 1844, to the Rev. Alberto Guglielmotti, O. P., Rome, later Casanate Theologian and author of the renowned *Storia della Marina Pontificia*, who was then seeking to come to America (Archives of the Dominican Master General, XIII, 731, No. 214).

might there secure the funds necessary to found a convent in Ohio. In high expectation of assistance from this source, the work was begun early in 1836; but when, after a little more than a year, the funds reported to have been dispatched had not been received, and in face of a new crisis in provincial affairs, another missionary was dispatched to Europe, not merely to hasten the promised help, but to lay the urgent needs of the province before the General in person. This missionary was the Rev. Thomas Martin, of whose services, with due permission, Archbishop John Hughes availed himself later on his return.

Father Martin remained in Europe over two years. He was the first American representative to take part in the proceedings of a General Chapter of the Order. His extended mission involved an effort to secure: 1) financial aid for the province; 2) teachers for the *studium* in the new convent in Ohio; 3) apostolic authority to open a novitiate in Ohio; 4) the appointment of a provincial to succeed Miles; 5) apostolic authority to sell Father Young's patrimony and to apply the proceeds towards paying for the convent in Ohio; and 6) annullment of the $300 annuity payable by the province to the Bishop of Cincinnati.

This annuity was imposed by Propaganda in 1828 in view of the property held by the Order in Ohio. Payment was to be made only in the event the Bishop of Cincinnati should not be a Dominican. Small as was this yearly sum, the province was utterly unable to pay it. Furthermore, the Fathers of the province contended that Fenwick's settlement of property rights as between the diocese and the Order, and the subsequent surrender of nearly all the property thereby secured to the province, had removed all basis for a claim. The bishop was adamant. Consequently, the affair was the occasion of some unpleasantness for many years and hung like a pall upon a poverty-stricken community until 1852, when the bishop relinquished his claim.[16]

Father Martin's mission was, in other respects, fairly successful: a provincial was appointed, three priests were recruited for

[16] Letter of the Very Rev. Robert A. White, O. P., to the Very Rev. M. A. O'Brien, O. P., dated Rome, October 9, 1852, in Archives of the Dominican Province of St. Joseph, Washington.

the convent, and permission was obtained to establish a novitiate in Ohio and to use Father Young's patrimony there. In the five years following, three more priests were secured abroad, and two American students who had been sent to Rome for their studies in 1839 returned.

In the meantime, the convent had been completed and occupied. On October 3, 1841, the first candidate for admission to the Order in Ohio had been received to the habit. Within six years, the novitiate and *studium* were so crowded that a new and larger convent became imperative. The necessary funds had to be obtained by begging expeditions to the more populous and opulent centers in the East. No assistance, despite repeated appeals, was ever forthcoming from either the Lyonese Society for the Propagation of the Faith or the Leopoldine Foundation in Vienna, yet the latter society had been established through the instrumentality of an agent of the Dominican Bishop Fenwick and for some years maintained its offices in the Dominican Convent in Vienna. Just at the moment when the new convent was begun, with the intention of opening a college in the old building erected in 1836, an offer was extended from a quarter that was as promising as it was unexpected.

The Rev. Samuel Charles Mazzuchelli,[17] the great "Builder of the West," whose services Fenwick had secured for his missions in 1828, had obtained authority to found a province of the Order in the Northwest. In 1846, just as Fenwick and Wilson had done in Kentucky forty years before, he began the construction of a combination convent and college at Sinsinawa Mound, in the extreme southwestern corner of Wisconsin. In the first session of the legislature of the new State of Wisconsin, Mazzuchelli incorporated the college and secured a charter to confer degrees. Like all pioneer projects, the beginning was small but full of promise. Because of the instability of the associates sent from Rome to coöperate in the enterprise, Mazzuchelli in 1849 resigned into the hands of the Fathers of St. Joseph's Province all rights to the

[17] For a critical appreciation of this eminent missionary, see *Un Apôtre Dominicain aux États-Unis: Le Père Samuel-Charles-Gaétan Mazzuchelli*, by Sister Rosemary Crepeau, O. P. (Paris, 1932).

eight-hundred acres of virgin land he had purchased, to the college and convent, and to four diocesan missions attended from the establishment. Formal affiliation to our province was effected in the Fall of 1849. In December of the following year, however, since the number of students who could be accommodated was very small, the college was suspended in order to finish the entire interior of the building and to afford time to clear more land for the support of a larger community.

With the temporary suspension of St. Thomas' College, popularly known as Sinsinawa Mound College, the provincial was enabled at once to open the school in Perry County, Ohio, that had been the objective of more than twenty years' labor and sacrifice. Classes were begun during the first week in December, 1850, in the old convent, and on September 2, 1851, St. Joseph's College was formally opened. In the Spring of 1853, the number of students were so numerous that a new building, 120 x 50 feet, three stories high, was under way. In the Fall of 1853, Sinsinawa Mound College was reopened. The number of students at these two institutions in 1853 is unknown, but at the end of 1854 there were over one hundred at St. Joseph's and more than forty at the Mound. In 1856, the student body at the Mound had increased to the point where it was necessary to add the west wing to the building in accordance with Mazzuchelli's original but incompletely executed plan. The finished building was 100 x 45 feet, four stories high.

In the same year, if indeed it was not a year or two earlier, the old College of St. Thomas in Kentucky was reopened. This, however, closed in 1859 or 1860 because of the close proximity of its two old rivals, St. Joseph's at Bardstown and St. Mary's near Lebanon, and because it was felt that two colleges were all that could be adequately staffed by the province.

Both St. Joseph's in Ohio and Sinsinawa Mound in Wisconsin flourished. In the commencement exercises of 1857, both colleges for the first time conferred academic degrees, the former having been formally authorized in April of that year. Their success seemed assured, but the financial panic of 1857 involved both in difficulties. Prompt payment of tuition could not be exacted, and

at St. Joseph's from eight to ten per cent interest had to be paid on loans to keep the college open and to renew obligations contracted in constructing the new building. At the Mound, ten per cent was the minimum rate at which funds for these same purposes could be obtained.

Both colleges, however, struggled on. St. Joseph's which seemed to be the more firmly established of the two, was the first to succumb. Having suffered in 1859 by the withdrawal of students from the East, where Catholic colleges were rising in large numbers; from the South, where sectional feeling was becoming daily more acute, and from Ohio, where patrons of the college were impoverished by the panic, it was found necessary in face of the Civil War to suspend classes in the summer of 1861.

The situation at the Mound, however, was quite different. The college there not only weathered the financial storm, but also could afford to spend a thousand dollars in the Fall of 1861 on ornamentation of the grounds. From such records as are extant, the enrollment appears to have been little affected by the war. In fact, at the commencement exercises in the summer of 1864 a better showing was made than in any previous year. The college, however, was closed in the Fall of that year. The causes that affected this unfortunate move may, perhaps, never be known in all their details, but the following facts appear certain: 1) the Fathers at the Mound, convinced that they were then able to stand alone as a separate province, petitioned the General in October, 1863, for constitutional independence of St. Joseph's Province; 2) the provincial, in disapproval, removed the petitioners and sent substitutes, who continued the college as usual; 3) learning of an undesirable change in the original charter by which control of the corporation was lost to the Province of St. Joseph, classes were suspended on the very opening day of the Fall session, 1864. Like the closing at St. Joseph's, this was intended as a temporary expedient; but before passing on to what led to permanent loss, a few words should be said about the teachers and the curriculum.

The classes in both colleges were conducted for the greater part by priests of the province, although a few professed students of the Order acted as prefects and taught the younger boys. From

one to three laymen were employed at different times, and at the Mound from one to four secular priests resided at the college and assisted at times with the teaching. Almost without exception, the priests and students of the Order who taught in these institutions either rose to be leaders or became noted preachers in the province. Without considering the loss to Catholic education, the injury suffered by the province in closing these colleges may be estimated if it be stated that between 1849 and 1864 the membership of the province had nearly trebled.

Both were colleges in the accepted sense: they conferred the bachelor's degree as evidence of qualification to enter upon graduate work. There was a junior division at St. Joseph's, however, and a number of small boys at the Mound, but it is uncertain whether the students began the study of the classics somewhat early or whether they were simply following English courses. The classical course, however, at the Mound required four years, and at St. Joseph's, six. At the Mound the students were examined publicly before the faculty in the following subjects:

Algebra, Plane and Solid Geometry, Trigonometry, Surveying and Elementary Astronomy.

Natural Philosophy and Chemistry.

Logic, Metaphysics and Ethics.

Latin:

Sallust.
Virgil, the Georgics and six books of the Aeniad.
Cicero, the Orations against Cataline and for Milo.
Horace, two books of the Odes, Satires and Epistles.
Livy, three books.
Juvenal, First, Third, Fourth and Tenth Satires.
Tacitus, five books of the Annals.

Greek:

The Gospel of St. John.
Xenophon, three books of the Anabasis and five of the Cyropaedia.
Homer, six books.
Demosthenes, On the Crown and the Phillippics.

It is apparent from extant prospectus of the Mound College that English Composition, Rhetoric, and Elocution were also among the

requirements. French and German were also in the course, but it is unknown whether or not they were compulsory. Another point of interest is that on commencement day the candidates for the B. A. publicly defended a series of philosophic theses, the number of the five lists extant varying from thirty to forty-six.[18] At least two of the known fifteen who participated in these intellectual tilts during the life of the college were required to spend another year at the college and submit to this ordeal a second time before being awarded their degree. The master's degree was once conferred on a former student who had for at least two years after graduation been engaged in literary pursuits.[19]

It is most regrettable that no information is available on the requirements at St. Joseph's where the course was longer. Conjectures may be out of order, but it would not seem unreasonable to expect that the requirements should have been even more exacting. This is somewhat borne out by a mutilated record of the meetings of one of the two debating societies at St. Joseph's. There, it appears, the debates were of a higher order than is indicated by a similar record of debates at the Mound. At least one of these societies at St. Joseph's required that every member should participate in each debate in a predetermined rôle. Each of the societies had its own hall and its own library with a combined total of fifteen hundred volumes early in 1858.

The idea of sports, such as we associate with college life, was of course unknown. But it was found that one of the debating societies at St. Joseph's once sponsored a social affair in which the young ladies from St. Mary's Academy in Somerset, Ohio, figured prominently. In fact, the girls met the boys in a grove midway between the two institutions to celebrate May Day. But all re-

[18] The Historical Library of the University of Wisconsin, Madison, has a small octavo pamphlet entitled "Philosophical Theses Sustained by J. T. Duffy and P. T. Duffy, Sinsinawa Mound College, Wisconsin, July 1, 1857." Four other lists were printed in the College prospectus distributed on commencement day.

[19] "Descriptive Circular of Sinsinawa Mound College, Wisconsin, Anno Domini, 1863," records that Mr. John Larkin, "having previously had the Degree of A. B. at this Institution; that of Bachelor of Laws in the University of the City of New York, received on application the Degree of Master of Arts."

turned to their respective communities at six p. m. Other extra-curricular features at St. Joseph's were a college monthly paper and a band. During the scholastic year 1863-64, there was also a band at the Mound College. Dramatic presentations were given in both colleges.

To conclude now with the fate of these institutions. Their suspension, as stated above, was intended as a temporary expedient. An unfortunate circumstance, however, followed closely upon their closing that removed all hopes of reopening the colleges when peace was restored to the States. Father Joseph Muloolly, of the Irish Province, who was elected provincial of our province in the chapter of July 9, 1864, refused the office. The appointment of a superior, therefore, devolved upon the General, the Most Rev. Alexander Vincent Jandel. During the fourteen years that he had been at the head of the Order, he made great progress in restoring regular observance in the convents which had survived the disturbances which rocked all Europe since the French Revolution. Regular observance was likewise established in new convents that were rapidly springing up in the revival initiated by Lacordaire. Accordingly, Jandel took care to send to the United States a provincial whose ideals of Dominican life coincided with his own. This was the Very Rev. William Dominic O'Carroll, of the Irish Province, who later became Coadjutor to the Archbishop of Trinidad. It is now almost universally recognized that Jandel's views were not in conformity with the complete scope of Dominican active life. Consequently, with the arrival of O'Carroll in April, 1865, the reassumption of college work in our province was doomed: St. Joseph's was not permitted to reopen, and the Mound was sold.

For some years after the sale of the Mound the lamentations of the brethren over the loss of a great opportunity found expression in some letters to the General. Time, however, will not permit consideration of the developments of the next few years. It must suffice to state that the sentiment, gaining momentum with the increasing membership of the province, now became general for making new foundations in centers more populous than those in which circumstances first led us, since we were not longer held in

unpromising localities by our colleges. Earlier attempts had been generally frowned upon at Rome; and now immediate success was but partial on this point. However, as if by accident, a field was opened up which provided far more ample room for the exercise of apostolic zeal than had been offered by the small missions in Ohio and Kentucky.

Various members of the province had in years past made excursions to the large cities, especially in the East, to collect for their poor churches and missions in Ohio, or to lecture before such groups as Total Abstinence Societies. It was on some such occasion that Father Hugh Pius Ralph preached several sermons in New York City. Because of his zeal and eloquence he received an invitation to conduct, with a group of his brethren, a parochial retreat or mission in the Church of the Transfiguration in November, 1866. At least eight Fathers were assigned to this work. During the three weeks of the mission sixteen thousand confessions were heard. The good accomplished was such that the Dominicans were at once and definitely launched upon the work that was for years to require the services of practically every member of the province.

It is no wonder, then, that the brethren, in their zeal to bring erring souls back to Christ in a ministry that was an unquestioned ideal of Dominican active life, should have lost sight of the classroom. Nor should it occasion surprise that, at the moment when, after ten years' struggle to secure such authorization from abroad, they were engaged in consolidating several new foundations situated at strategic points for missionary activity, an offer once more to engage in educational work should have been refused. This was the offer of a former student of St. Joseph's College, Papal Count John H. Creighton, who in 1877 asked his classmates to take over the direction of a college being founded at Omaha, Nebraska, in memory of his brother Edward. Creighton College has since become Creighton University.

As time went on, however, the idea of taking up educational work once more came to the fore. The attempt in 1890 to locate the *studium* of the province at the Catholic University in Washing-

ton, where professors and students might participate in the intellectual life of Catholic America, proved abortive. Twelve years later, however, the attempt was successful, and there followed immediately upon this decision a resurrection of the college idea which had dominated the first sixty years of Dominican life in the United States. The corner-stone of the Dominican College of the Immaculate Conception, the new *studium* of the province, was laid in Washington on August 16, 1903. On December 11, of that same year, the Provincial Council determined to convert the former house of studies at St. Joseph's in Ohio into a college. Before any steps could be taken, however, to carry this plan into execution, the Most Rev. J. J. Hartley, Bishop of Columbus, proposed that a college be constructed in his episcopal city. On March 7, 1905, the General gave his consent. Simultaneously with the opening of the new House of Studies in Washington, St. Patrick's High School and College was opened in Columbus, Ohio.

It is not the function of an historian to tell the story of an institution so young or to predict its destiny. It will suffice to say that in six years an addition to the building was under way, and on December 18, 1911, it was chartered under the name of Aquinas College and authorized to confer academic degrees. A full college course, however, was never given in the institution. Today it is operated solely as a high school in a new building erected in 1927.

About the same time that Aquinas College was chartered, the Most Rev. Matthew Harkins, Bishop of Providence, proposed to the Very Rev. M. L. Heagen, then our provincial, that the Dominicans should construct and operate a college in his episcopal city. The Council of the Province unanimously approved of accepting the offer, but requested the postponement of making the foundation for a few years so that an adequate staff of professors could be provided. The bishop graciously consented, predicting that the college, when founded, would be a source of great good, not only for his diocese, but also for the Order.

The people of this vicinity know how well the first part of the bishop's prediction has been fulfilled; but in regard to what con-

cerns the Order, a few observations may not be out of place. At the moment Bishop Harkins penned his letter of October 9, 1915, to the Very Rev. Raymond Meagher, then our provincial, formally petitioning the Dominicans to undertake the actual work of constructing Providence College, the members of our province numbered 160 priests and 60 professed students, as compared with 122 and 29, respectively, in 1905. Today, seventeen years after the opening of the college, there are 460 priests and 280 professed students. This phenomenal increase was not, of course, exclusively due to the influence of Providence College. However there can be no question but that it was a major factor in the growth of the province.

To provide for the ever-increasing number of candidates for the Order, a large house of studies in River Forest, Ill., a suburb of Chicago, was occupied in 1925. In 1929, at the invitation of His Eminence, George Cardinal Mundelein, Fenwick High School in Oak Park, Ill., was opened. Thirty-one years ago there were but eleven priests in the province engaged in teaching; six of these were in our own *studium*, five at Aquinas College. Today there are 150 exclusively engaged in teaching in the *studia* of our own and other provinces of the Order, in pontifical and other universities, in seminaries, in our own and other colleges, in our own and other high schools.

The idea (borrowed from our English brethren and now over two centuries old) that inspired the founder of our province to begin with a college, that dominated the first sixty years of our history in the backwoods where destiny cast our lot, that after forty years of sleep reawakened in our province thirty years ago, has at last been vindicated. The wider view of Dominican active life has triumphed. On December 8, 1923, the Vicar General of the Teaching Congregation of the Third Order of St. Dominic, founded by Lacordaire, made solemn profession in the Convent of Santa Sabina at Rome, thus opening the way for admission of the Congregation and its five colleges to corporate union with the First Order. Our Constitutions, recently brought into harmony with the Code of Canon Law, contains a section which reads:

"Saving the principal end [*i. e.*, preaching and the salvation of souls], it is not foreign to our Order that Catholic institutions and colleges for the education of youth be erected by the brethren where necessity or great utility demands. Hence, the brethren, who according to the disposition of their superiors labor with zeal for religion in such colleges, exercise a highly important apostolic ministry.[20]

JAMES BERNARD WALKER.

[20] *Constitutiones Fratrum S. Ordinis Praedicatorum* (Rome, 1932), n. 726.

MISCELLANY

A SELECTED BIBLIOGRAPHY OF THE RELIGIOUS ORDERS AND CONGREGATIONS OF WOMEN

Founded within the Present Boundaries of the United States (1727-1850)

The story of our American Sisterhoods forms an important chapter in the religious history of the United States. That chapter has yet to be written; but meanwhile a survey of what has been done in that direction is a prerequisite for such a needed project. The following bibliography is an attempt to provide this necessary background. It may be used not only by those who are engaged in so comprehensive an historical work but also by those interested in the story of the religious Orders and Congregations of women in the United States.

In such a survey the use of the dates 1727 and 1850 is easily explainable in that the former marks the arrival of the first group of women religious to establish themselves within the present boundaries of the United States, and the latter, the close of the first half of that century which saw the remarkable growth and development of this particular phase of American Catholic life. The communities which belong to the period after this second date will be treated in a subsequent issue of the Review.

To the venerable Order of St. Ursula goes the honor of being the first religious organization of women to settle in the United States. In 1727, Mother Augustine Franchepain and ten companions arrived in New Orleans from France, and opened a boarding and day school, as well as an orphanage and a hospital. It was not until 1845, however, that a second permanent Ursuline foundation was made, and this in Brown County, Ohio, to be followed by one in Galveston, Texas, in 1847, one in St. Louis in 1848, and one in Cleveland in 1850.[1]

Meanwhile in 1790 the Carmelites had established themselves in Maryland. Coming from the English Carmels of Antwerp and Hoogstraeten in the Low Countries, four religious, three Americans and one Englishwoman, settled at Port Tobacco, on the Charles River. This community removed to Baltimore in 1831. No other American Carmel was opened during the period under consideration.

The next permanent foundation was that of the Visitandines of Georgetown. Although not organized into a religious community until

[1] Since this survey is concerned only with the permanent foundations of religious women in the United States no mention will be made of such non-permanent foundations as the Ursulines of Boston and Charleston, the Poor Clares of Georgetown, the Trappistines of New York, etc.

1812, when a novitiate was begun, this group of women under Mother Teresa Lalor had come to Georgetown in 1799 at the invitation of Father Leonard Neale, then president of Georgetown College. Their convent was erected into a monastery of the Visitation Order in 1816. In 1833 they sent sisters to Mobile to make the second permanent Visitandine foundation in the United States, and in 1837, to Baltimore to make the third. The St. Louis house dates its origin to 1844, the Frederick Monastery to 1846, and the Wheeling, W. Va., Monastery to 1848.

Seven years before the erection of the Georgetown convent into a Visitandine Monastery, Mother Elizabeth Seton had founded the AMERICAN SISTERS OF CHARITY. In 1809, she and her companions moved from Baltimore, where she had begun her work as a religious, to Emmitsburg, Maryland, the present motherhouse of the original foundation. In 1846, a number of the sisters then stationed in New York withdrew from the Emmitsburg obedience and under Bishop John Hughes constituted themselves into a separate organization. Their motherhouse today is at Mount St. Vincent-on-the-Hudson. The Halifax, Nova Scotia, community, begun in 1849, is an offshoot of the New York institute.

While Mother Seton was laying the foundation of the Sisters of Charity of Emmitsburg, several communities were being established in Kentucky. The first of these in the order of foundation were the SISTERS OF LORETTO, begun in 1812 by Father Charles Nerinckx, with Mother Mary Rhodes as first superior. Several months later of this same year, the SISTERS OF CHARITY OF NAZARETH began their work under the direction of Father John Baptist David and the superiorship of Mother Catherine Spalding. The third Kentucky community dates its origin to 1822, when Father Samuel T. Wilson, O. P., president of St. Thomas College, near Springfield, Ky., with Mother Angela Sansbury, founded St. Catherine's Convent, motherhouse of the initial DOMINICAN SISTERHOOD IN THE UNITED STATES. The first Dominican house independent of the Kentucky establishment was that of Somerset, Ohio, begun in 1830, and now the motherhouse of the St. Mary's of the Springs community. The Sisters of St. Catherine's, Kentucky, aided in the foundation of St. Clara's Convent, Sinsinawa, Wisconsin, in 1846, four years before the establishment of the first Dominican house on the Pacific coast, San Rafael, California (1850).

Four years before the Dominicans established themselves in America, the RELIGIOUS OF THE SACRED HEART had begun their work on this side of the Atlantic when Mother Philippine Duchesne founded in 1818 her convent at St. Charles, Missouri.

The year 1829 saw the beginnings of the colored OBLATE SISTERS OF PROVIDENCE, founded in Baltimore by the Sulpician, Father Jacques Hector Nicholas Joubert, of St. Mary's Seminary, and of the SISTERS OF OUR LADY OF MERCY, begun by Bishop John England, in Charleston, S. C. The

year 1833 also witnessed the foundation of two communities: the SISTERS OF CHARITY OF THE BLESSED VIRGIN MARY, who were organized in Philadelphia by Father Terence J. Donaghue, then pastor of St. Mary's Church, and who moved to Dubuque, Iowa, in 1843, where the present motherhouse is located, and the SISTERS OF OUR LADY OF MOUNT CARMEL, whose motherhouse has been from the beginning in New Orleans, La. The SISTERS OF ST. JOSEPH arrived in this country in 1836, settling first in Cahokia, Ill., and finally in St. Louis, Missouri. A second independent foundation of these Sisters was established in Philadelphia in 1847.

With the tide of immigration moving westward during the decade of years immediately preceding 1850, the majority of the new religious establishments of this period were made in the valleys of the Ohio and of the Mississippi. Thus, while the SISTERS OF PROVIDENCE OF ST. MARY OF THE WOODS were arriving in Indiana, under the leadership of Mother Theodore Guerin, the SISTERS OF NOTRE DAME DE NAMUR were beginning their work in America at Cincinnati, Ohio. A second group of these Sisters came from Namur in 1844, to Oregon, to inaugurate the work of Notre Dame on the Pacific coast.

In 1842, a second colored sisterhood was founded, the SISTERS OF THE HOLY FAMILY, whose motherhouse has been from the beginning in New Orleans.

During the year 1843, three communities which at present number several thousand religious made their first American foundations. The SISTERS OF THE HOLY CROSS were brought to this country from France by Father Edward Sorin, C. S. C., and after a short residence in Bertrand, Michigan, settled permanently at Notre Dame, Indiana. The SISTERS OF THE GOOD SHEPHERD, also from France, began their work in the United States in Louisville, Ky., and opened a second independent establishment in St. Louis, in 1849. The SISTERS OF MERCY, coming from Ireland in 1843, established themselves in Pittsburgh, Pa. In 1849, two other independent Mercy communities were begun in New York and in Chicago respectively.

The year 1844 introduced the SISTERS OF THE PRECIOUS BLOOD to Ohio, where at Maria Stein, Mercer County, they have their American motherhouse. The following year the SISTERS OF THE IMMACULATE HEART OF MARY were founded at Monroe, Michigan, by Father Louis Gillet and Mother Teresa Maxis.

The SCHOOL SISTERS OF NOTRE DAME began their work in the United States in 1847, not in Milwaukee where the principal American motherhouse is now located but at St. Mary's, western Pennsylvania. Milwaukee was not chosen for the house of administration and the novitiate until 1850.

The vanguard of the FRANCISCANS arrived in 1849 when two groups of these religious made independent foundations at St. Francis and at La Crosse, Wis., respectively. The former community is known as the SISTERS

OF ST. FRANCIS ASSISI, and the latter, the SISTERS OF ST. FRANCIS OF PERPETUAL ADORATION.

I. GENERAL BIBLIOGRAPHICAL AIDS

I. BOOKS:

The best known and the most important work in any language on the religious orders and congregations is Max Heimbucher, *Die Orden und Kongregationen der Katholischen Kirche* (Paderborn, 1896-1897, 2 vols.; second edition, 1907, 3 vols.; third edition, 1933-1934, 2 vols.).[2] Unfortunately Heimbucher cannot be used for a survey of American religious Orders of women, since the treatment is fragmentary, confusing, and unreliable.[3] The third edition is

[2] After a rather full introduction on the meaning of a religious order, the various kinds of Orders and Congregations, the origin of the Orders, the dignity of the religious life, and the literature on the subject, this work gives an extensive general bibliography of books in German, French, English, Italian and Latin. The body of the work is divided into the following sections: (1) From the Beginning of the Religious Life to the Time of St. Benedict; (2) The Benedictines and the Orders with the Benedictine Rule; (3) The Franciscans; (4) The Augustinians and the Orders with the Augustinian Rule; (5) The Dominicans; (6) The Carmelites; (7) The Clerks Regular; (8) The Congregations, which in turn is divided into (a) *Congregationes religiosae* and (b) *Congregationes saeculares*. Several of the sections have sub-divisions; each section and a number of the sub-divisions have special bibliographies. The general plan of the longer articles is as follows: The foundation and purpose of the Order; bibliography (within the article a bibliography is given for special points, *e. g.*, under the "Reform of the Carmelites" an extensive bibliography is given on St. Teresa and one on St. John of the Cross); biography of the founder; statistics showing the spread of the Order; an account of its famous members; a brief account of the organization, rules, customs, and a description of the habit. The shorter articles give the name of the Order, the foundations, and the number of houses and their location. Bibliographies in the third edition were increased by the addition of old as well as new books.

[3] A partial explanation of much of Heimbucher's confusion regarding the Sisters of Charity, for example, may be found in his statements on page 429 of volume two (1907 edition). Here he declares that the name "Sisters of Charity" may be considered from two points of view. In the narrower or usual sense it means the sisters founded by St. Vincent de Paul; in the broader sense, it refers to all sisters devoted to the corporal and spiritual works of mercy. He gives a list of the sisterhoods that are particularly designated "Sisters of Charity." The third on the list are the Sisters of Mercy, "Die Barmherzigen Schwestern der britischen (irischen) Kongregation." In the account of the spread of the Sisters of Charity of St. Vincent de Paul the Sisters of Mercy are also included, although in a brief paragraph (II, 435) giving the latter's foundation and spread in Ireland, England and the British colonies, there is no mention of their coming to the United States. After reading that

> Im Jahre 1840 kamen die ersten barmherzigen Schwestern aus Ireland nach Australien, wo sie unter den dortigen Deportierten wie auch unter den Eingebornen segensvoll wirkten. Im Jahre 1844 liessen sich Vincentinerinnen im eigentlichen China (Ning-po) nieder, . . .

and later on an account of Mother Seton's foundation at Emmitsburg, it is not surprising that such an arrangement is a source of confusion. A list of the

even worse than the two preceding.[4] Second in importance, from a general standpoint, and a work upon which Heimbucher and others have relied to a remarkable degree, is Hippolyt Hélyot, *Histoire des Ordres monastiques, religieux et militaires et de congregations seculières de l'un et de l'autre sexe, qui ont été établiés jusqu'à* (Paris: 1714-1719; new editions in 1721, 1792,

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most important motherhouses in the different countries gives "Emmitsburg und Narzareth in Amerika" (p. 436), a statement which is partly incorrect. Without comment the Sisters of Charity of Emmitsburg are listed as the Sisters of St. Joseph in the United States, in the section (II, 452) for Orders of women founded from 1800 to 1820. Pittsburgh is mentioned as the city having the most important establishment of the Sisters of Providence (II, 442), despite the fact that there are no Sisters of Providence in Pittsburgh; and the Sisters of Notre Dame de Namur are listed as *Die Schwestern* (*Schulschwestern*) *U. L. Frau zu Namur* (II, 352).

[4] In this edition some Orders are simply mentioned. The account of others was lengthened and rendered more inaccurate than in the first edition. The following examples are sufficient: *Visitandines:* Here it is stated that in 1813 Leonard Neale received the vows of the first thirteen sisters *after he had obtained the rule book from Europe* (II, 644). The rule book was found among the books that once belonged to the Poor Clares of Georgetown; *Charity of Emmitsburg:* The interpretation of the name "Sisters of Charity," found in the first edition, was omitted here and hence the Sisters of Mercy are not included under the general division of the Daughters of Charity. The index, however, lists the Emmitsburg sisters as the Sisters of St. Joseph (II, 467). The Sisters of *Charity of "Narzareth"* are included under the Sisters of St. Vincent de Paul; *Lorettines:* The Sisters of Loretto are called the *oldest* purely American Congregation of women (II, 513); *Our Lady of Mercy:* These sisters are said to have been founded in *Charlestown* in *1828* (II, 502). They are also listed with Mother McAuley's Sisters who likewise are called Sisters of Our Lady of Mercy. It is also stated that they were founded in 1829 by Bishop England in "Charlestown, State of Massachusetts," and that they spread "to Georgia in Savannah" (II, 522); *Oblates of Providence:* Founded in *1818* (II, 539); *Holy Cross:* The Sisters of the Holy Cross are said to be the female branch of the Congregation of the Holy Cross. There is no mention of Indiana in connection with the Holy Cross Sisters, although it is told that they have spread to New York, Washington, Baltimore, and Harrisburg. The provincial house of the Canadian Branch is said to be in Nashua, N. H., and that the "Mother-Provincial House" is in New Orleans (II, 528-529); *Mercy:* The Sisters of Mercy are listed as Sisters of Our Lady of Mercy. No mention is made of the recent Union (II, 521); *Immaculate Heart of Mary:* Two communities of the Sisters, Servants of the Immaculate Heart of Mary, are listed: in Monroe, Mich., in 1846, for educational work, and those founded in Quebec for the educational work and for wayward girls, a work similar to that of the Good Shepherd; *Ursulines:* One sentence gives the year of the foundation in the United States and the number of houses and sisters at the time of publication (I, 519); *Carmelites:* Merely states that "there are several convents in America"; *Visitandines:* "Later the Order spread to . . . America . . ."; and "there are several (convents) in America" (I, 526); *Charity:* Emmitsburg (II, 435). Eight lines give the story of the Emmitsburg foundation, and two lines the story of the affiliation with France. The sisterhood is listed as the Sisters of St. Joseph (II, 452); *Loretto:* Nine lines are devoted to the Lorettines. Attention is called to the fact that this is the oldest of three congregations of Sisters of Loretto: The Irish founded in 1815, and the French in 1821 (II, 453); *Charity of Nazareth:* Nazareth is given as a motherhouse of Sisters of St. Vincent de Paul (II, 436); *Sacred Heart:* America is mentioned as one of the countries to which the Order went (II, 314); *St. Joseph:* Merely states that in America the Sisters of St.

1838).[5] To Hélyot may be added the similar French works of Henriot, De Cellier, and Tyck, reference to which may be found in Heimbucher.

An American guide not unlike Heimbucher in scope, but far less valuable as a general work, is Charles Warren Currier, *History of Religious Orders* (New York, 1894). Described by the author as a compendious and popular sketch of the rise and progress of the principal monastic, canonical, military, mendicant, and clerical Orders and Congregations of the Eastern and Western Churches, it is of no value for the history of the religious sisterhoods of the United States. Although Currier acknowledged that he relied completely on the Migne edition of Hélyot, he failed to give specific references. More reliable and less confusing than Heimbucher for the American sisterhoods, yet like Heimbucher and Hélyot it is fragmentary and not always accurate.[6] Another popular work in English is that of Elinor Tong Dehey, *Religious Orders of Women in the United States* (Hammond, Ind., 1913; revised edition, 1930). It is more valuable than Currier, and although a popularly written work as far as the American religious sisterhoods are concerned, it should not be placed in the same category as Heimbucher, Hélyot, or any of the Hélyot variants, over which it is a decided advance.[7] Finally, mention should be made of *The*

Joseph of Le Puy are spread over 15 dioceses (II, 439); *Providence:* He states that these sisters are in fourteen places in America, where they are exclusively engaged in teaching, and that Pittsburgh is their principal place of labor (II, 441-442); *Notre Dame:* These sisters spread to America, where Victorine Baroness de Loe, Sister Maria Gonzaga, worked with remarkable success at Cincinnati (II, 325); *Holy Cross:* Two lines are given in connection with the account of the Sisters of the Holy Cross. They are mentioned as a female branch of the Holy Cross brotherhood (II, 420); *Good Shepherd:* Merely says that America has 51 houses (II, 311); *School Sisters of Notre Dame:* They are called the *poor School Sisters of Notre Dame*, and that in America, where the Rev. Mother Maria Carolina Friess did great things, they have 104 convents (I, 443).

[5] Heimbucher used the 1721 edition. An unreliable abridgment of Hélyot is *Histoire du clergé seculier et regulier, des congregations de chanoines et des clercs et des ordres religieux de l'un et de l'autre sexe, etc.* (Amsterdam, 1716, 4 vols.). A more reliable work is: *Dictionnaire des ordres religieux ou histoire des ordres monastiques, religieux et militaires ou Histoire des ordres . . .* Hélyot, arranged in alphabetical order by M. L. Badiche (Paris, 1858, 4 vols.) in the *Encyclopedie Théologique* edited by Migne, vols. XX-XXIV. This is generally given as Hélyot-Badiche (Hélyot-Magine): *Dictionnaire des ordres religieux.* Translations of the original Hélyot were published in Italian, at Lucca, in 1737 *ff.*; in German, with an appendix, at Leipzig, in 1753-1756; and again in German, at Frankfurt, in 1830, as *Ausführliche Geschichte aller geistlichen und weltlichen Kloster und Ritterorden für beiderlei Geschlechter.*

[6] Among the American sisterhoods founded before 1850 only the following are treated by Currier: The Ursulines of New Orleans (394), of Texas (394), and of Cleveland (395); the Carmelites of Baltimore (299); the Visitandines of Georgetown (421); the Sisters of Charity of Emmitsburg (449-452); of New York (451-452), and of Halifax (452); the Sisters of Loretto (568-569); the Sisters of Charity of Nazareth (570-571); the Religious of the Sacred Heart (555-559); the Oblates of Providence (536); the Sisters of Providence (562); the Sisters of Notre Dame du Namur, of Cincinnati, and of Oregon (567); the Sisters of the Holy Family (585-590); the Sisters of Mercy of Pittsburgh, of New York, and of Chicago (569); the Sisters of the Immaculate Heart of Mary (537-538). The work is unbalanced and poorly indexed.

[7] It gives interesting details about the foundations of many of the Orders, such as the biography of the founders or foundresses, a summary of the present

Catholic Church in the United States of America. Vol. II: *Religious Orders of Women in the United States,* edited by the Catholic Publishing Co. (Paterson, N. J., 1914). Like Dehey it is written for public consumption, but now is out of date.

No account of what has been done to preserve the story of our American religious sisterhoods would be complete without a reference to John O'Kane Murray, *A Popular History of the United States* (New York, 1876), whose chapter on the religious Orders and Congregations reveals him as one of the first to deal with the subject *ex professo* and the only general historian to give it a formal treatment. The information provided in this book has been simply repeated in part in other histories of the Church in the United States. First among these was that of Henri De Courcy de la Roche Heron and John Gilmary Shea, *History of the Catholic Church in the United States etc.,* which appeared first in French from the pen of De Courcy in the Paris *Univers* and later was translated by Shea and published in New York in 1853, with a second edition in 1879. Shea's own work, *The History of the Catholic Church in the United States,* vols. II, III, and IV (New York, 1888-1892), contains several inaccuracies when it deals with the religious Orders of women in the United States; and, as may be expected, is an inadequate treatment of the subject today. The same may be said of the information on the sisterhoods found in Thomas O'Gorman, *History of the Roman Catholic Church in the United States* (New York, 1895). Of a biographical nature yet giving a certain amount of historical data on several of the American communities is Joseph B. Code, *Great American Foundresses* (New York, 1929). The sixteen biographies which the book contains were based on material found in the archives of the communities concerned. In the *Catholic Encyclopedia* may be found bibliographies in connection with the several articles on the American sisterhoods. A partial general bibliography has also been given by Peter Guilday, "Recent Studies in American Catholic History," in the *Ecclesiastical Review,* CXXXVII (1931), 537-539.

From the standpoint of education, J. A. Burns, C. S. C., *The Catholic School System in the United States: Its Principles, Origin and Establishment* (New York, 1908), has provided a careful scientific presentation of the educational work of the Church in the United States from the earliest times down to the immigration period about 1840. Much of the material is from the archives of the various institutions, from early Catholic newspapers, from such sources as the *American Catholic Historical Researches, Annales de la Propagation de la Foi* (1823-1840), and from such books as Shea's *History.* A second Burns volume, *The Growth and Development of the Catholic School System in the United States* (New York, 1912), carries the account from 1840 on. Both works, although sketchy in some instances, are quite accurate on the whole. Not so the recent revision of these two volumes by J. A. Burns and Bernard J. Kohlbrenner (New York, 1937). Many of the inaccuracies of the first

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status, a description of the habit, the date of establishment in the United States, the type of the work in which the sisters are engaged, and the dioceses in which they are found. The Orders are listed alphabetically and also by States. Unfortunately there is no index, although there is a glossary of terms connected with the religious life. The work is well illustrated with pictures of foundresses and establishments of different kinds.

Burns volume, which were corrected in the second, are found in the revision in their uncorrected form. This is all the more unfortunate since the revision is intended as a manual for normal schools and colleges. Likewise must Edmund J. Goebel, *A Study of Catholic Secondary Education etc.* (New York, 1937), be used with care. Covering the period under discussion here, it repeats in part, but in a careless manner, what had already been done by Sister Maria Alma, in her *Standard Bearers* (New York, 1929). Although marred by a certain number of inaccuracies of fact and date, this latter work is more generally reliable than either Goebel or the Burns-Kohlbrenner revision of the original Burns. Of a more restricted nature is Francis P. Cassidy, *Catholic College Foundation and Development in the United States, 1677-1850* (Washington, 1924), and the many other historical and educational dissertations, printed and in manuscript, which have appeared in the last decade or more of years from the Catholic University of America, and from St. Louis, Notre Dame, Fordham, and other Catholic and non-Catholic universities in this country and elsewhere. Of unequal value, these dissertations, nevertheless, if used with caution, may be of some service to the future historian of the religious sisterhoods.[8]

The literature on the activities of the American sisterhoods in the fields of charity and social welfare work of all kinds has been steadily increasing. The following representative general works, however, have not been superseded by later publications: George Barton, *Angels of the Battlefield* (Philadelphia, 1897), Ellen Ryan Jolly, *Nuns of the Battlefield* (Providence, 1927), and John O'Grady, *Catholic Charities in the United States* (Washington, 1931). Smaller works of a special nature, such as Leo Kalmer, O. F. M., *Stronger than Death* (Milwaukee, 1929), which gives the story of the Yellow fever heroines in Memphis, also abound in great numbers. Although there have been several

[8] Because of their great number it suffices to mention but a few of the doctoral dissertations of a general character yet referring intimately to the educational activities of the American sisterhoods: Sister Mariella Bowler, *A History of Catholic Colleges for Women in the United States of America* (Washington, 1933); Sister Margaret Marie Doyle, *The Education of Catholic Women in the United States* (Notre Dame, 1932); Sister Catharine Frances, S. S. J., *The Convent School of French origin in the United States, 1727-1843* (Philadelphia, 1936); Michael Francis Rouse, *A Study of the Development of Negro Education under Catholic Auspices in Maryland and the District of Columbia* (Baltimore, 1933); and Sister Mary Salome Tiechenska, *The American Hierarchy and Education: Studies in the Catholic Educational History of the United States* (1493-1920) (Milwaukee, 1934). Among the many M. A. dissertations on this subject the following merit examination: Sister M. Georgiana Einwachter, A Study of a few of the Religious Costumes of Women worn in the United States (New York, 1931); and the Rev. George Casimir O'Connor, C. S. P., Catholic Education and Work among the Negroes (Washington, 1926). There have been a number of state or diocesan educational surveys presented as dissertations for the degrees of doctor or master, which give in succinct form the history of the educational activities of the sisterhoods within the territories concerned. Among these are Sister Mary Doris, Catholic Education in the Diocese of Louisville, 1926; John Brendan Reese, O. P., The Rise of Catholic Secondary Education in the Archdiocese of Boston, 1932, both M. A. dissertations of the Catholic University of America; and the doctoral dissertations, Sister M. Angela Fitzmorris, *Four Decades of Catholicism in Texas*, 1926; Sister Mary Clarence Friesenhahn, *Catholic Secondary Education in the Province of San Antonio*, 1930, both also of the Catholic University.

dissertations for the master's degree, giving the history of charity and social service,[9] few doctoral dissertations have been concerned with the same subject. A special work, containing much fresh material on the history of the religious Orders and Congregations of women in the United States, is Richard J. Gabel, *Public Funds for Church and Private Schools* (Washington, D. C., The Catholic University of America, 1937).

II. NEWSPAPERS:

It would be impossible to make a complete report of the valuable material to be found in our Catholic newspapers, from the days of Bishop Carroll, when the first appeared, to the present time. Many of these periodicals will be found (located) in the *Union List of Serials* (Winifred Gregory), first issued in 1927.

III. ALMANACS and DIRECTORIES:

Reference should also be made to the *Almanacs* and *Catholic Directories*, all of which carry pertinent data not only on the beginnings of the earlier sisterhoods but valuable statistics from year to year.

IV. ARTICLES:

Articles of a general and special nature may be found in each of the following periodicals devoted exclusively to historical subjects or carrying items of historical interest from time to time: *Records of the American Catholic Historical Society* (Philadelphia, 1884-); [10] the *American Catholic Historical Researches* (Philadelphia, 1884-1912); [11] *Historical Records and Studies* (New York, 1899-); the *Catholic Historical Review* (Washington, 1915-); [12] the *Ecclesiastical Review* (Philadelphia (1889-); [13] the *St. Louis Historical Review* (1919-1923); the *United States Catholic Magazine* (1843-1849); [14] and the other periodicals listed by Guilday in the *Ecclesiastical Review*, "Recent Studies in American Catholic History," CXXXIV (1931), 542.

The only fairly complete general article giving the account of our American sisterhoods is that of Sister Mary Agnes McCann, in the *Catholic Historical Review*, VI (1921), 316-331, entitled "Religious Orders of Women in the United States." It includes most of the communities founded from 1790 to 1921, and although somewhat inadequate, contains very few inaccuracies of detail.

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[9] Such as William J. Cavanaugh, The Hospital Activities of the Sisters During the Civil War and their Influence on the Catholic Hospitalization Movement up to 1875 (1931), and Ray George, Social Work of the Colored Sisterhoods: an Historical Study (1932).

[10] See the *Index* to vols. I-XXXI (1884-1920, Philadelphia, n. d., and the special indexes to each volume from and including vol. 32 on.

[11] See the *Index* to vols. I-XXIX (1884-1912), Philadelphia, 1916.

[12] The *General Index* to vols. I-XX (1915-1935) is in press. See also the special indexes to each volume from and including vol. XXI on.

[13] See the *Index* to vols. I-L (1889-1914), Philadelphia, 1915, and the special indexes to each volume from and including vol. LI on.

[14] Vol. I (1842) of the *United States Catholic Magazine* was called *The Religious Cabinet*. After vol. VIII (1849), it became a weekly, *The Catholic Mirror*.

V. PRINTED SOURCES and ARCHIVAL DEPOSITS:

Finally, mention should be made of the important data contained in the *Annales de la Propagation de la Foi:* 1823-1850 (Paris), the Leopoldine *Berichte:* 1829-1850 (Vienna), and to the various community and diocesan archives in this country and in Europe, which throw new and valuable light on our American sisterhoods. Likewise mention must be made of the archives at Notre Dame, Georgetown, St. Mary's Seminary, Baltimore, and Mount St. Mary's College and Seminary, Emmitsburg, Md.

II. SPECIAL WORKS AND ARTICLES

I. Ursulines:

1. New Orleans (1727):[15]

(a) *Books:*

Mother Austin Carroll, *The Ursulines in Louisiana, 1727-1823* (New Orleans, 1886).

Rev. J. A. Hogan, S. J., *The Pilgrimage of Our Lady of Prompt Succor* (New Orleans, 1907).

[Ursuline Nun], *The Ursulines in New Orleans and Our Lady of Prompt Succor, 1727-1925* (New York, 1925).

(b) *Dissertations:*

Sister M. Michael, The Foundation of the Ursulines in the United States, M. A. Dissertation, The Catholic University of America, Washington, D. C., 1925.

(c) *Articles:*

"Accounts of the Voyage of the Ursulines to New Orleans in 1727," in the *United States Catholic Historical Magazine* (USCHM), I (1887), 28-41; M. A. C., "Education in Louisiana in French Colonial Days," in the *American Catholic Quarterly Review* (ACQR), XI (1886), 396-417; ———, "Education in Louisiana in Spanish Colonial Days" (ACQR) XII (1886), 253-277; "Our Convents," "The Ursulines," in *The Metropolitan Magazine* (MM), IV (1856), 24-32; "The Ursulines of New Orleans, The Arrival of Postulants from France a Century Ago. Our Lady of Prompt Succor. The Battle of New Orleans," in the *Records of the American Catholic Historical Society of Philadelphia* (RACHS), XXIII (1912), 125-128; Ettie Madeline Vogel, "The Ursulines in America" (RACHS), I (1884), 214-253.[16]

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[15] There are passing references to the Ursulines in New Orleans in the *American Catholic Historical Researches* (ACHR), *The Catholic Educational Review* (CER), the *Catholic Historical Review* (CHR), the *Catholic University Bulletin* (CUB), *Mid-America* (MA), the *United States Catholic Historical Magazine* (USCHM), etc. The same may be said of many of the sisterhoods dealt with in this survey, and hence only formal articles will be cited here.

[16] This is a general article on the Ursulines and contains data on the various American Ursuline foundations. There is an account of the Ursuline Union by S. M. H., "The Unification of the Ursulines," in *The Illinois Catholic Historical Review* (ICHR), VII (1924), 134-139.

2. Ohio (1845):

(a) *Books:*

Fifty Years in the Brown County Convent, by a Member of the Community (Cincinnati, 1895); Sister Monica, O. S. U., *The Cross in the Wilderness* (New York, 1930).

3. Galveston (1847):

Aside from the Golden and Diamond Jubilee Souvenirs, issued respectively in 1897 and 1922, no history of the community in book form has been published. One is contemplated, however, for the ninetieth anniversary of the foundation in Galveston, which will be observed in 1937.[17]

(b) *Articles:*

"Our Convents," "The Ursulines" (MM), IV (1856), 87-92.

4. St. Louis (1848):

(a) *Books:*

Nothing published.

(b) *Articles:*

"Our Convents," "The Ursulines" (MM), IV (1856), 156-159.

II. Carmelites:

Baltimore (1790):

(a) *Books:*

Carmelites of Boston and Santa Clare, *Carmel, Its History, Spirit and Saints* (New York, 1917). This is a revision of the first edition published by the Carmelites of Boston as *Carmel, its History and Spirit* (Boston, 1897).

Joseph B. Code, *Great American Foundresses*, "Mother Clare Joseph Dickinson of the Carmelites of Maryland" (New York, 1929).

Charles Warren Currier, *Carmel in America* (Baltimore, 890).

Sister Anne Hardman, S. N. D., *English Carmelites in Penal Times* (London, 1926). This work furnishes the European background for the Baltimore Carmel and gives an account of its foundation.

(b) *Articles:*

History of the Establishment of the Carmelites in Maryland, by a Member of the Community (USCHM), III (1890), 65-71.

III. Visitandines:

1. Georgetown (1799):

(a) *Books:*

Joseph B. Code, *Great American Foundresses*, "Mother Teresa Lalor of the Nuns of the Visitation of Georgetown."

George Parsons and Rose Hawthorne Lathrop, *A Story of Courage* (Cambridge, 1895).

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[17] Lester Paul, *The Great Galveston Disaster* (Galveston, 1900), gives a brief account of the services rendered by the Galveston Ursulines at the time of the Catastrophe of Sept. 8, 1900.

(b) *Articles:*

"Our Convents," "The Sisters of the Visitation of Our Lady" (MM), III (1855), 649-656.

2. Mobile (1838):

(a) *Books:*

Lights and Shadows in the Story of the Convent and Academy of the Visitation, Mobile, Alabama, 1833-1933 (Mobile, 1933). A brochure.

3. Baltimore (1837):

Nothing published.

4. St. Louis Foundation (1844):

(a) *Books:*

Nothing published.

(b) *Articles:*

Sister J. Buehler, "Present Status of Catholic Education in Illinois" (ICHR), VI (1923), 150-167.

Helen M. Larkin, "Catholic Education in Illinois" (ICHR), IV (1922), 339-354.

Paul R. Shipman, "The Establishment of the Visitation Order in the West" (ACQR), XI (1886), 41 *et seq.*

Helen Troesch, "The First Convent in Illinois" (ICHR), I (1919), 352-371.

5. Frederick (1846):

Nothing published.

6. Wheeling (1848):

Nothing published.

IV. Sisters of Charity:

1. Emmitsburg (1809):

(a) *Books:*

L'Abbé J. Babad, *Vie de Madame E. A. Seton fondatrice et première Superieure des soeurs ou filles de la charité aux Etats-Unis d'Amérique* (Paris, 1857). This is merely an abridgment of White, noted below.

Joseph B. Code, *Great American Foundresses*, "Mother Elizabeth Ann Seton of the Sisters of Charity of St. Vincent de Paul."

———, *Letters of Mother Seton to Mrs. Julianna Scott* (Emmitsburg, Md., 1935).

———, *Mother Seton and Her Sisters of Charity* (Emmitsburg, Md., 1930).

———, *Mother Seton, Foundress of the American Sisters of Charity* (New York, 1933, 1935). A brochure.

A Daughter of Charity, *The Soul of Elizabeth Seton* (New York, 1936).

Hélène de Barberey, *Elizabeth Seton et les commencements de l'église Catholique aux Etats-Unis* (Paris, 1867; 6th edition, 1906).

Hélène de Barberey and Joseph B. Code, *Elizabeth Seton* (New York, 1927, 1931). This is a translation and revision of the original De Barberey.

Sister Mary Agnes McCann, *History of Mother Seton's Daughters, the Sisters of Charity of Cincinnati* (3 vols., New York, 1917-1923).

Raffaele Ricciardelli, *Vita della serva di Dio, Elizabetha Anna Seton, Fondatrice e prima Superiora delle Figlie della Carita negli Stati Uniti di America* (Roma, 1929). This is merely a translation and adaptation of De Barberey-Code.

Agnes Sadlier, *Elizabeth Seton, Foundress of the American Sisters of Charity, Her Life and Work* (Philadelphia, 1905).

Robert Seton, *Memoirs, Letters and Journal of Elizabeth Seton* (2 vols., New York, 1869).

James J. Walsh, *These Splendid Sisters* (New York, 1926).

Robert Weiden, *Mother Seton and Her Daughters of Charity* (Brooklyn, 1932). A brochure.

Charles I. White, *The Life of Mrs. Eliza A. Seton* (New York, 1852; third edition, 1904).

(b) *Dissertations:*

Sister Mary Regis Hoare, Mother Seton, Foundress of the American Catholic Parochial School System. A doctoral dissertation of Boston College, Boston, Mass., 1933.

(c) *Articles:*

The following items are but a partial list of the numerous articles that have appeared on Mother Seton and her original foundation of Emmitsburg:

Martin I. J. Griffin, "The Sisters of Charity and the Cholera in Baltimore and Philadelphia in 1832" (ACHR), XLV (1897), 113-116.

———, "The Remains of Mother Seton, Founder of the Sisters of Charity in the United States" (ACHR), XV (1898), 59-61.

"Letters from the Fillichi Brothers Concerning the Conversion of Mrs. Seton" (RACHS), XIX (1908), 392-400.

"Mother Seton's Daughters in Philadelphia in 1820" (RACHS), XXVIII (1917), 277-279.

"Philalethes," "A Visit to St. Joseph's, Emmitsburg" (USCM) VI (1847), 497-501.

"The Sisters of Charity in the United States," *American Ecclesiastical Review* (AER), XVII (1897), 337-347, 583-596.

Charles L. Souvay, C. M., "Questions Anent Mother Seton's Conversion," *Catholic Historical Review* (CHR), V (1919-1920), 223-238.

———, "Questions Anent Mother Seton's Conversion; A Correction" (CHR), XIII (1927-1928), 73-75.

Sara Trainer Smith, "Philadelphia's First Nun" (RACHS), V (1894), 417-523.

———, "Notes on Saterlee Military Hospital, West Philadelphia, Penn, from 1862 to 1865" (RACHS), VIII (1897), 399-499.

"St. Joseph's Sisterhood" (USCM), V (1846), 221-223.

"Work of the Sisters During the Epidemic of Influenza, October, 1918" (RACHS), XXX (1919), 25-63; 135-176; 193-221.

2. New York (1846):

(a) *Books:*

A. A. M. G., *Life of Mother Elizabeth Boyle*, edited by the Rev. James Dougherty (New York, 1893).

Marion J. Brunowe, *College of Mount Saint Vincent, a Famous Convent School.* New edition with supplementary chapters by Anna C. Browne (New York, 1917).

Blanche Mary Kelly, *The Sisters of Charity in New York* (New York, 1921). A brochure.

(b) *Articles:*

A Sister of Charity of New York, "The Educational Work of the New York Sisters of Charity" (CER), II (1911), 793-798.

3. Halifax (1849):

Nothing of importance.

V. Sisters of Loretto (1812): [18]

(a) *Books:*

Centennial Discourses, 1812-1912 (St. Louis, 1912).

Joseph B. Code, *Great American Foundresses,* "Mother Mary Rhodes of the Sisters of Loretto at the Foot of the Cross."

Rev. W. J. Howlett, *Life of Rev. Charles Nerinckx, Pioneer Missionary of Kentucky and Founder of the Sisters of Loretto at the Foot of the Cross* (Techny, Ill., 1915).

Rev. Camillus P. Maes, *The Life of Rev. Charles Nerinckx* (Cincinnati, 1880).

Anna C. Minogue, *Loretto, Annals of a Century* (New York, 1912).

(b) *Dissertations:*

Sister M. Lilliana Owens, The History of the Sisters of Loretto in the Trans-Mississippi West. An Historical Study of Origins and Expansion from 1812 to 1925. Doctoral thesis at St. Louis University, 1925.

(c) *Articles:*

"Our Convents," "The Sisters of Loretto" (MM), IV (1856), 608-610.

"The Sisters of Loretto" (AER), XIX (1898), 354-361.

VI. Sisters of Charity of Nazareth (1812):

(a) *Books:*

Biographical Sketch of Mother Catherine Spalding, by One of the Sisters (Nazareth, 1912). A brochure.

Joseph B. Code, *Great American Foundresses,* "Mother Catherine Spalding of the Sisters of Charity of Nazareth" (New York, 1929).

Sister Columba Fox, *The Life of the Right Reverend John Baptist David, 1761-1841, Bishop of Bardstown and Founder of the Sisters of Charity of Nazareth* (New York, 1925).

Anna Blanche McGill, *The Sisters of Charity of Nazareth, Kentucky* (New York, 1917).

(b) *Dissertations:*

Sister Bernice Greenwell, Nazareth Contributions to Education. Doctoral Dissertation at Fordham University, 1933.

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[18] Partial histories of the Kentucky sisterhoods may be found in Brother Bede, C. F. X., *A Study of the Past and Present Applications of Educational Psychology in the Catholic Schools of the Diocese of Louisville* (Baltimore, 1926), and in Ben J. Webb, *The Centenary of Catholicity in Kentucky* (Louisville, 1884).

(c) *Articles:*

"The Sisters of Charity of Nazareth" (AER), XIX (1898), 15-29.

VII. Religious of the Sacred Heart (1818):

(a) *Books:*

Joseph B. Code, *Great American Foundresses*, "Mother Philippine Duchesne of the Religious of the Sacred Heart" (New York, 1929).

Marjorie Erskine, *Mother Philippine Duchesne* (New York, 1929).

Mary Garvey, *Mary Aloysius Hardey, Religious of the Sacred Heart*, 1809-1186 (New York, 1910; second edition, 1925).

Louise Callan, *The Society of the Sacred Heart in North America* (New York, 1937).

R. MacDermott, *A Pioneer of Devotion to the Sacred Heart in America* (Dublin, 1928). A brochure.

(b) *Dissertations:*

Mother Louise Callan, The Society of the Sacred Heart in the Mississippi Valley Prior to 1860. Doctoral dissertation at St. Louis University, 1935.

Mary O'Brien, Reverend Mother Hardy and her Foundations to 1872. M. A. dissertation at Catholic University of America, 1935.

(c) *Articles:*

"Our Convents," "Ladies of the Sacred Heart" (MM), V (1857), 222-227.

VIII. Dominicans:

1. Kentucky (1822):

(a) *Books:*

Joseph B. Code, *Great American Foundresses*, "Mother Angela Sansbury of the Dominicans of Kentucky" (New York, 1929).

(b) *Articles:*

"Our Convents," "The Sisters of St. Dominic" (MM), IV (1856), 535-536.

2. Ohio (1830):

(a) *Books:*

Centenary of St. Mary's of the Springs, 1830-1930 (Columbus, Ohio, 1930). A brochure.

(b) *Dissertations:*

Sister Natalie Kennedy, The Contribution to Religion of St. Mary's of the Springs Congregation (1830-1869). M. A. Dissertation in preparation at Notre Dame University.

(c) *Articles:*

"Dominican Sisters of St. Mary of the Springs," *Catholic World* (CW), 1893.

3. Sinsinawa (1846):

(a) *Books:*

Sister Rosemary Crepeau, O. P., *Un Apôtre Dominicain aux États-Unis: Le Père Samuel-Charles-Gaétan Mazzuchelli* (Paris, 1932).

Memoirs of Father Mazzuchelli, O. P. (Chicago, 1915).
S. C. B., *Golden Bells in Convent Towers, The Story of Father Samuel and Saint Clara* (Chicago, 1904).
Sisters of Saint Dominic of Sinsinawa, Wisconsin (Sinsinawa, 1928). A brochure.

(b) *Articles:*
Nothing of importance.

4. The San Rafael Foundation (1850):
Nothing published.

IX. Oblates of Providence (1829):

(a) *Books:*
Grace H. Sherwood, *The Oblates' Hundred and One Years* (New York, 1931).
Silver Jubilee of the Oblate Sisters of Providence in St. Louis, Mo. (St. Louis, 1905).

(b) *Articles:*
Nothing of importance.

X. Sisters of Our Lady of Mercy (1829):

(a) *Books:*
Nothing published.

(b) *Articles:*
P. Felix, O. S. B., "Bishop England's Institute of the Sisters of Mercy" (AER), XX (1899), 254-264, 454-467.
"Our Convents," "Sisters of Our Lady of Mercy" (MM), I (1858), New Series, 493-497.
"A Southern Teaching Order" (RACHS), XV (1904), 249-265.

XI. Sisters of Charity of the Blessed Virgin Mary (1833):

(a) *Books:*
Sister Mary Lambertina Doran, *In the Early Days: Pages from the Annals of the Sisters of Charity of the Blessed Virgin Mary* (St. Louis, 1912).
Joseph B. Code, *Great American Foundresses*, "Mother Mary Francis Clarke, of the Sisters of Charity of the Blessed Virgin Mary."

(b) *Articles:*
Lydia Sterling Flintham, "The Sisters of Charity of the Blessed Virgin Mary" (RACHS), XV (1904), 46-48.

XII. Sisters of Our Lady of Mount Carmel (1833):

(a) *Books:*
One Hundred Years in Louisiana, Historical Sketch of the Congregation of Our Lady of Mount Carmel (New Orleans, 1933).

(b) *Articles:*
Nothing of importance.

XIII. Sisters of St. Joseph:

1. Carondelet (1846):

(a) *Books:*[19]

Sister M. Lucida Savage, *The Congregation of St. Joseph of Carondelet* (St. Louis, 1922).

———, *The Century's Harvest* (St. Louis, 1936).

(b) *Dissertations:*

Sister St. James Meagher, Educational Services, Past and Present, of the Congregation of St. Joseph of Carondelet. M. A. Dissertation at New York State College for Teachers, Albany, N. Y., 1934.

(c) *Articles:*

"Our Convents," "The Sisters of St. Joseph of Carondelet" (MM), V (1857), 103-108.

2. Philadelphia (1847):

(a) *Books:*

Nothing published.

(b) *Articles:*

"Work of the Sisters During the Epidemic of Influenza, October, 1918" (RACHS), XXX (1919), 135-144; 148-153; 193-215; 220-221.

"A Brief Account of the Services During the Civil War, of the Sisters of St. Joseph of Philadelphia" (RACHS), XXXV (1924), 354-346.

XIV. Sisters of Providence of St. Mary-of-the-Woods (1840):

(a) *Books:*

Charity Dye, *Some Torch Bearers in Indiana* (Indianapolis, 1917).

Joseph B. Code, *Great American Foundresses*, "Mother Theodore Guerin of the Sisters of Providence of St. Mary-of-the-Woods."

Frances Howe, *Souvenir of the Fiftieth anniversary, or, Golden Jubilee of St. Mary's Academic Institute, St. Mary-of-the-Woods, Vigo Co., Indiana, June 24, 1891, by a former pupil* (New York, 1891).

La Corbinière, Mme. Clementine (Le Fer de la Motte) de. Une femme apôtre, ou, Vie et lettres d'Irma Le Fer de la Motte, en religion, soeur François-Xavier, decedée à Sainte-Marie-des-Bois (Indiana), publiées par une de ses Soeurs, avec une preface par M. Léon Aubineau (Paris, 1880).

L'Indiana, suite d'une femme apôtre, par le même auteur (Paris, 1886).

Leben und briefe von Irma Le Fer de la Motte, im ordensstande Schwester François-Xavier (Wien, 1884).

Apostolic woman, or *Life and letters of Irma Le Fer de la Motte, in religion, Sister Francis Xavier, pub. by one of her sisters, with a preface by M. Leon Aubineau, tr. from the Fr.* (N. Y., 1882).

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[19] There are biographies of Mother Saint John Fontbonne and accounts of the Sisters of St. Joseph in France with references to the American foundation, but they contain nothing of importance. *Gleanings in Historic Fields*, 1650-1925, by the Sisters of St. Joseph of Philadelphia, gives an interesting chart of the family tree throughout the world, but otherwise it has no value for the American foundation.

Life and letters of Sister St. Francis Xavier (Irma Le Fer de la Motte), of the Sisters of Providence, written by one of her sisters, and tr. from the Fr. by the Sisters of Providence (St. Louis, 1917).

Life and letters of Sister St. Francis Xavier; a rev. & enl. ed. with an addenda of additional letters recovered in 1921 from the Archives of the Diocese of Alexandria, Louisiana, ed. by Sister Mary Theodosia (St. Mary-of-the-Woods, 1934).

Sister Mary Theodosia, *Life and Life-work of Mother Theodore Guerin, Foundress of the Sisters of Providence of St. Mary-of-the-Woods, Vigo Co., Indiana* (New York, 1904).

———, *Lest We Forget: Sisters of Providence of St. Mary-of-the-Woods in Civil War Service* (St. Mary-of-the-Woods, 1931).

———, *Journal and Letters of Mother Theodore Guerin* (St. Mary-of-the-Woods, 1937).

(b) *Dissertations:*

Sister Lawrence, History of the Sisters of Providence (1840-1890). M. A. dissertation at Loyola University, Chicago, 1933.

Sister St. Philomene, Educational Work of the Sisters of Providence in Indiana, 1840-1933. M. A. dissertation at Loyola University, Chicago, 1933.

(c) *Articles:*

"The Sisters of Providence in Indiana" (CER), I (1911), 137-145.

"Our Convents," "Sisters of Providence of the Holy Childhood of Jesus" (MM), IV (1856), 345-348.

XV. Sisters of Notre Dame de Namur:

1. Cincinnati (1840):

(a) *Books:*

Sister Helen Louise, S. N. D., *The American Foundations of the Sisters of Notre Dame de Namur* (Philadelphia, 1928).

———, *Sister Julia (Susan McGroarty) Sister of Notre Dame de Namur* (New York, 1928).

———, *Sister Louise (Josephine van der Schrieck), 1813-1886, American Foundress of the Sisters of Notre Dame de Namur* (Washington, 1931).

(b) *Articles:*

Sister of Notre Dame of Trinity College, "The Institute of Notre Dame de Namur" (CER), I (1911), 223-230.

"Our Convents," "Sisters of Notre Dame" (MM), V (1857), 590-593.

"Letters Bearing Upon the Foundation of the Sisters of Notre Dame de Namur in America" (RACHS), XI (1900), 320-327.

"Work of the Sisters During the Epidemic of Influenza, October 1918" (RACHS), XXX (1919), 147-148.

2. Oregon (1844):

(a) *Books:*

In Harvest Fields by Sunset Shores, by a Member of the Congregation (San Francisco, 1926).

XVI. Sisters of the Holy Family (1849):

(a) *Books:*
Nothing published.

(b) *Dissertations:*
Sister Catherine, History of the Holy Family Sisters. M. A. dissertation at Xavier University, 1934.

(c) *Articles:*
Nothing of importance.

XVII. Sisters of the Holy Cross (1845):

(a) *Books:*
Sister M. Eleanore, C. S. C., *On the King's Highway* (New York, 1931).
Sister M. Rita, C. S. C., *The Story of Fifty Years* (Notre Dame, 1905).
Very Rev. Edward Sorin, C. S. C., *Circular Letters* (Notre Dame, 1885).
In Memoriam: Mother Mary of St. Angela (Notre Dame, 1887).

(b) *Articles:*
S. M. A., "The Sisters of the Holy Cross" (CER), II (1911), 627-640.
———, "A Hasty Reference" (CER), II (1911), 922-924.

XVIII. Sisters of the Good Shepherd:

1. Kentucky (1843):
Nothing published.

2. St. Louis (1849):
Nothing published.

XIX. Sisters of Mercy:

The following are general works on the Sisters of Mercy in the United States:
Mother Austin Carroll, *Leaves from the Annals of the Sisters of Mercy*, 4 vols. (New York, 1889).
Joseph B. Code, *Great American Foundresses*, "Mother Mary Xavier Warde of the Sisters of Mercy."
Sister Mary Josephine Gately, *The Sisters of Mercy* (New York, 1931).
Sister Mary Eulalia Herron, *The Sisters of Mercy of the United States* (New York, 1929).
Sisters of Mercy, *Rev. Mother Mary Xavier Warde* (Boston, 1902).

1. Pittsburgh (1843):

(a) *Books:*
Nothing published.

(b) *Articles:*
"Our Convents," "Sisters of Mercy" (MM), IV (1856), 724-728.
Sister Mary Eulalia Herron, "Work of the Sisters of Mercy in the United States. Diocese of Pittsburgh, 1843-1921" (RACHS), XXXII (1921), 151-176.

2. New York (1846):

(a) *Books:*
The Golden Milestone (New York, 1896).

(b) *Articles:*

Sister Mary Eulalia Herron, "Works of the Sisters of Mercy in the United States. Diocese of New York, 1846-1921" (RACHS), XXXIII (1921), 216-237.

3. Chicago (1846):

(a) *Books:*

Life of Mary Monholland, one of the Pioneer Sisters of the Order of Mercy in the West (Chicago, 1894).

Mother Catherine McAuley and the Beginnings of the Works of the Sisters of Mercy in Chicago (Des Plaines, Ill., 1920).

Sisters of Mercy, Reminiscences of Seventy Years (Chicago, 1916).

(b) *Articles:*

"The Sisters of Mercy, Chicago Pioneer Nurses and Teachers, 1846-1921," by a Member of the Community (ICHR), III (1921), 339-370.

Sister Mary Eulalia Herron, "Work of the Sisters of Mercy in the United States. Diocese of Chicago, 1846-1921" (RACHS), XXXII (1921), 314-343.

XX. Sisters of the Precious Blood (1844):

Nothing published.

XXI. Sisters of the Immaculate Heart of Mary:

1. Monroe, Mich. (1845):

(a) *Books:*

A Retrospect, Three Score Years and Ten, Sisters, Servants of the Immaculate Heart of Mary, by a Member of the Community (New York, 1916).

Sister Maria Alma, *Sisters, Servants of the Immaculate Heart of Mary* (Philadelphia, 1934).

Sister Immaculata, I. H. M., *The Sisters of the Immaculate Heart of Mary* (New York, 1921).

(b) *Articles:*

Sister Mary Xaveria, I. H. M., "Mother Mary Clotilda and Early Companions of the Sisters, Servants of the Immaculate Heart of Mary" (New York, 1928).

"A Sketch of the Work and History of the Sisters, Servants of the Immaculate Heart of Mary, 1845-1920" (RACHS), XXXI (1920), 276-338.

XXII. School Sisters of Notre Dame (1847):

(a) *Books:*

P. M. Abelen, *Venerable Mother M. Caroline Friess* (St. Louis, 1893; second edition, 1917).

School Sister of Notre Dame, *Mother Caroline and the School Sisters of Notre Dame in North America* (St. Louis, 1928).

(b) *Articles:*

"Our Convents," "School Sisters of Notre Dame" (MM), III, 549-551.

XXIII. Sisters of St. Francis:

1. St. Francis, Wis. (1849):

(a) *Books:*

Mother Mary Thecla, *Nojoshing* (St. Francis, Wis., 1925).

(b) *Articles:*

Nothing of importance.

2. La Crosse, Wis. (1849):

Our Community, by a Member of the Community (La Crosse, 1920).

JOSEPH B. CODE.

BOOK REVIEWS

Histoire de l'Europe des Invasions au XVI^e Siècle. By H. PIRENNE. (Paris: Alcan; Bruxelles: Nouvelle Société d'éditions. 9^e édition. 1936. Pp. xiii, 487.)

The usual canons governing historical writing were not observed in the preparation of this book. The historical writer, in order to insure accuracy, has not only to consult the extant sources, but to refer to them often, imitating the extreme care for accuracy of a John Henry Newman, who, distrustful of his unaided memory, relied constantly on the written text. In composing the work under review, H. Pirenne had no books or written records at hand and had to depend exclusively on his memory.

The historian ought likewise to be favored with a calm and unperturbed frame of mind for a fair appreciation of men, facts and times. The present book was written under the strain of the intense and violent emotions of the World War. Professor Pirenne endured with his Belgian countrymen the horrors of a foreign invasion and suffered the loss of Pierre, one of his sons, killed in action. He was himself arrested and interned by the Germans whose ancestors occupy such an extensive place in this History. It was while interned in Germany (1916-1918) that, in order to kill time, he made a redaction from memory of his researches and lectures covering a period of thirty-five years. This redaction, after his death, was given to the printer by his son, Jacques, and is here offered to the reading public. As is stated in the Preface, it has not been revised for publication.

The accuracy of an historical work produced under such circumstances would usually be open to serious question. But Pirenne's *History of Europe* has enjoyed more than ordinary success and has in a very short time reached its ninth edition. This popularity is due to the eminent position to which Mr. Pirenne had risen as a teacher and a scholar. His record as a teacher and writer guarantee, in the absence of references, the reliable character of the present work. He was born at Verviers in Belgium in 1862. He laid the foundation of his great success as an historian by studying history and literature at some of the leading universities of Europe. The period of training was followed by a year of teaching at Liège after which he was appointed in 1886 to a professorship at the University of Ghent. He was a member of no less than ten scientific academies and held honorary degrees from sixteen universities distributed over two continents.

His numerous works deal chiefly with the history of Belgium. Even

in the General History of Europe here under review he does not fail to make frequent mention and give generous space to his native land. The work begins with the invasion of the Germanic barbarians and comes down to the middle of the sixteenth century. So many general histories dealing with this period have been published within recent years that the reader is familiar with the topics treated in such works. It is therefore unnecessary to indicate even summarily the author's divisions. But it is appropriate to point out that in his treatment he emphasizes the economic, commercial and social aspects of the history of that time. Nor does he attempt this merely in a superficial manner or present trite generalities. He knows the local histories and particular institutions of Western Europe too well not to use them as a basis for conservative generalizations. Thus pertinent and important facts are adduced to draw attention to the rise and growth of the modern capitalistic system.

Although not a practical Catholic until his reconciliation on his death bed, Professor Pirenne also gives due attention to ecclesiastical topics. In the ninth book with which the work concludes, the Protestant Revolt is discussed in its multiple aspects. Perhaps the best way of giving an idea of a book produced under such unique circumstances is to cite an excerpt from its pages. Pirenne writes of Luther, the originator of the Protestant Revolt:—"His willful and impetuous temperament provoked by contradiction, soon carried him to extremes. Moreover, he felt encouraged by public opinion. The protests of the Diet of Augsburg in 1518 against the enactions of the papal treasury must have strengthened his resolution. He was a man who, sure of himself, loved a fight, and to carry it on had at the same time the enthusiasm of the orator and the passion of the pamphleteer. Like Wycliffe, like Huss, he sought to reach the people and wrote in the people's language. Nothing was better suited to stir up and take hold of the masses than his style full of humor, passion and anger. Besides from his small University of Wittenberg, the printing press carried his powerful language all over Germany. Barely begun, the contest flared up everywhere. For the first time was a religious question debated before the people, brought down to its level, submitted to its judgment. The 'Letter to the German Nobility,' the little tracts entitled 'The Babylonian Captivity of the Church,' and 'The Liberty of a Christian' all published in 1520, are, so to speak, propaganda pamphlets and had a prodigious success. Until then it was through preaching and evangelistic work that the doctrines of the adversaries of the Church had been spread among the masses. Lutheranism gained ascendency by the printed word and its rapid spread may be considered the first evidence of the power of the press" (pp. 439- 440).

Accurate as he is in depicting the causes of Luther's success, Pirenne entirely misjudges the religious position of St. Thomas More. More, he

thinks, was little hampered by doctrinal tenets (p. 437). It is quite evident on the contrary that he gave his life in defense of Catholic truth.

Owing to difficult circumstances in which the book was written we shall refrain from pointing out minor errors.

The book begins with a lengthy preface by Jacques Pirenne, ends with a table of contents, but has no index.

N. A. Weber, S. M.

The Catholic University of America.

Monumenta Ignatiana, series tertia, *S. Ignatii de Loyola Constitutiones Societatis Jesu.* Tomus II. *Textus Hispanus.* (Romae, 1935, pp. cclxii, 826.)

The major part of this latest volume of the *Monumenta Ignatiana* displays the various texts of the Constitutions of the Society of Jesus as they were first drawn up in Spanish. The Latin prologue discusses the history of the texts, together with important questions pertinent to them. Investigators of the age that produced Ignatius and the many colorful contemporaries that make up the mosaic of sixteenth-century history will find in this volume much enlightenment on medieval religious thought and ideals. Some of the contemporaries that come at once to mind are Erasmus, Luther, Francis I, Henry VIII, Zwingli, Albert of Mainz, and Popes Leo X, Adrian VI, Clement VII and Paul III. The list of those worthy of mention could be extended for pages. The chapters of the Ignatian Rule assume a new dramatic interest when read with the memory awake to the lives and works of these men. Perhaps it was Luther's violent attacks on the Father of Christendom that added intensity to the paragraphs on obedience—possibly even inspired the fourth vow which placed the entire membership of the Society at the beck of the Holy Father for missionary duty in any part of the world. Chronologically the careers of Ignatius and Luther run closely parallel. The Society's Rule of life was evolved at the opening of a new epoch in world history; and, though its authors could not have been aware of it, their work was destined to play an important rôle in the Church's counter-reformation and help her stem the onrushing tide of sectaries from Wittenberg and Geneva. The zeal of Ignatius had at first concerned itself with the Mohammedan and pagan world, and into that world he sent Francis Xavier. Later, acting on the counsel of Pope Paul III, he sent groups to abate the menace of the North Europe heresiarchs. History tells eloquently of the wisdom of this move. Cardinal Ehrle has written that innumerable religious institutes flourishing about the time of the Fourth Lateran Council had modelled their Constitutions either on the monastic rule of St. Benedict or on that of the Canons Regular of St. Augustine. Which was used as a basis of the Ignatian Rule? After

minute examination of several passages that hint at a common origin, the editors conclude that Ignatius used no pre-existing rule as a basis for his own. He passed all by, not because of unfitness, but because to intrude on territory already administered by older Orders was alien to his purpose. There were many parts of the broad field of service still unoccupied. He would open up new horizons for his apostolic companions that would enrapture their souls. But, because he was leading them into unexplored spheres of action, the old dynamics would have to be remolded in part. To make this break with the traditional technique of religious life called for deep conviction and courage; for innovations always aroused suspicion, and their authors invariably met with stubborn opposition. Indeed, some of the outward features of the new institute did encounter much misunderstanding and ill-will. Amongst these can be mentioned the obligation of the Divine Office without choir, simple vows, and the absence of a distinctive habit. What element of the Constitutions is the secret of the Society's growth? Surmise does not fall within the province of a review. But in this volume the editors have faithfully presented the original Constitutions as they left the hands of Ignatius and his advisers, including even the cancelled parts that were still decipherable. Scholars are free to search them for any possible weaknesses as well as for the abiding place of their power.

STEPHEN J. MCDONALD, O. Carm.

Pittsburgh, Penna.

Mary Tudor. By BEATRICE WHITE. (London: Macmillan & Co. 1936. Pp. xi, 450. $6.00.)

Much that appears in this book was brought out as long ago as 1901 when J. M. Stone published her *History of Mary I, Queen of England.* But because the old distorted picture of Mary Tudor still finds favor with certain English writers and is included in text-books, this present work should contribute something to the ultimate destruction of the myth about this queen's cruelty and "bloodiness." Divided into four parts, entitled respectively, The Royal Princess, The Persecuted Bastard, The King's Sister, and The Reigning Queen, this book pictures Mary as a woman, lacking in judgment at times, unduly influenced by her ministers of state, often out of touch with her people's feelings, yet withal, simple, sincere, honest, devout, virtuous. In fact, there is much in the book to support the contention that she was the greatest of the Tudors. At least it shows her to have been honest with herself and with those around her. With the exception of the sickly Edward VI, who was under the thumb of his ministers, the same cannot be said of the other Tudors. Perhaps Mary's greatest fault was her belief that all men shared her idea of honesty.

Whereas most popular biographies deserve little of the popularity they enjoy, this *Life* of Mary Tudor is an exception. Nevertheless, there are certain things about it that call for comment. The period, 1533-1547, cannot be labeled "The Persecuted Bastard," since Mary's condition was greatly changed after the death of Anne Boleyn in 1536; the text carries too many quotations, many of them of considerable length; there are no chapter headings; the bibliography is confined almost exclusively to works in English; the date and place of publication are never given; and the notes, instead of being at the bottom of the page, are placed at the end of each chapter.

Teachers of history, as well as Catholic libraries, should have this book, as a corrective to the false picture that centuries of anti-Catholic prejudice have given of a truly great ruler. There are three genealogical trees, an appendix of no value, an index, and eight well-chosen illustrations.

JOSEPH B. CODE.

The Catholic University of America.

The Historical Scholarship of Saint Bellarmine. By E. A. RYAN, S. J. (New York: The Fordham University Press. 1936. Pp. xiv, 226. $2.50.)

This historical study is a painstaking critical evaluation of the historical scholarship of Cardinal Bellarmine and of his age. Certainly the saint was not a professional historian but he was compelled to treat historical questions in his polemical writings; and for that purpose he had to make studies on various phases of ecclesiastical and profane history. Dr. Ryan points out that the saint was a real student of historical sources and not a mere compiler from secondary works of reference; but the results of his studies did not furnish much that was superior to the uncritical assertions of his time. Thus Bellarmine accepted naïvely the Four Monarchies, the Six Thousand Years of the Bible, and believed that the chronology of the Old Testament may be made the basis of the history of all nations, that the Jews were the most ancient people and their language the oldest, and that all languages may be derived from the Hebrew and all mythologies from the Bible.

Cardinal Bellarmine was a polemist using his historical data only for the purpose of defending the Church. He was honest in his historical assertions but polemical reasons induced him sometimes to fail to stress certain facts, as in the case of the False Decretals (p. 200); and yet he took great pains to describe the past with accuracy. For Bellarmine, the function of the historian is to narrate what actually did take place and to get his information from reliable sources. Although the principles which

he enunciated in this regard sound very much like an anticipation of the modern historical method, the way he went about constructing historical proof lacks at times the necessary precision.

Since Cardinal Bellarmine was a man of his age and its limitations, his historical works and assertions in his polemical writings are to a great extent antiquated. The best known of his historical works is *De Scriptoribus ecclesiasticis,* which well illustrates the fact that Bellarmine "never arrived at anything like clarity in his knowledge of the Middle Ages" (p. 210). Naturally, the work is nowadays superseded and hence cannot be considered as "even now one of the best" (p. 81). Bellarmine was no bibliographer. Polemical reasons restrained him from making much use of Trithemius and induced him to ignore completely the great works of the Zwinglian bibliographers, Conrad Gesner, Frisius and Simler. The greatest work of Bellarmine, the *Controversies,* though essentially a polemical production, is largely based on historical arguments disproving the contentions of the Reformers. Some of these historical question are treated more in detail in the *Chronologia brevis, Compendium de haeresi, Loci communes, De translatione imperii, De excusatione Barclaii,* and several other professedly historical disquisitions.

The mistakes of this work under review are for the most part to be blamed on the printer and proof-reader. For the content, no faults are to be found, so long as the author follows up his subject and sets forth the historical scholarship of Bellarmine. Yet in other parts we come across some minor defects. The author admits that humanism in Italy was a movement of "a coterie" (p. 2), and yet he creates the impression that scholasticism was entirely dead. Protestantism was halted by the scholastics, and hence the Counter-Reform was not quite as un-Italian as the author believes. It is true that the "Bible was a passion" in the North, but it was not the Bible as a source-book of Faith but as a book of prayer and meditation for clergy and laity. The importance of the University of Louvain is exaggerated at the expense of that of Cologne (p. 62). Humanism did not make "patristic studies the fashion" (p. 5). Although the scholastics had always showed a predilection for the works of the Fathers as fountainheads of moral instruction rather than source-books of dogmatical disquisitions, the humanists may be credited with stressing the dogmatical aspect of patristic studies. It is not true that notices of non-Christian religions appeared for the first time in the *Centuries* of Flaccius (1559) (p. 9). As early as the seventh century the fictitious story of Barlaam and Josaphat had given an exposition of Buddhism with accompanying refutation, a work that became one of the most popular books of the Middle Ages and is rightly regarded as the first work on the comparative science of religion; whereas in 1520 the priest and humanist, John Boehm (Boemus), published *Omnium gentium*

mores, leges, ritus etc., which passed through many editions. Yet these minor defects do not detract much from the value of Dr. Ryan's work which is an inspiration to any beginner in historiography.

JOHN M. LENHART, O. M. Cap.

Pittsburgh, Pa.

St. John of the Cross. By Fr. BRUNO, O. C. D. (New York: Sheed and Ward. 1936. Pp. vii, 495. $5.00.)

John of the Cross had no desire to attract attention; indeed St. Teresa tells us that, at the time of his imprisonment, she never met anyone who seemed to remember him. All his glory is from within. He is, therefore, rather a difficult and discouraging subject for the historian. Yet Fr. Bruno has produced an admirable study of the saint. To this study the author has brought two necessary qualifications: membership in the Carmelite Order and a sound historical sense. It is quite fitting that a member of Carmel should write the life of a saint of Carmel; only a member of a family can grasp the exact spirit of a family.

But this does not mean that a strong family feeling has closed the eyes of the author to true historic exactitude. Relying on a new documentation of the first importance the author has been able to throw much light on some disputed points which, up to the present, have been badly presented. The complicated relations between Calced and Discalced Carmelites are unravelled in an admirable way, and the rôle of John in the reform of Carmel is kept in the foreground. Historians have paid too much attention to Fr. Gracian and not enough to John of the Cross. The author shows clearly that it was John of the Cross who grasped the reforming idea of St. Teresa and carried it out with success to the end. Fr. Bruno has succeeded in placing the life of his subject in its exact framework; he narrates with exactness the external circumstances of his earthly career, but leaves his inmost life stand out from the saint's own writings. Withal, he shows us a saint who is human, but he does not humanize his sanctity.

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Deutsche Geschichte im Neunzehnten Jahrhundert. Vierter Band: *Die Religiösen Kräfte.* By FRANZ SCHNABEL. (Freiburg im Breisgau: Herder. 1937. Pp. xii, 617. $5.50.)

The present volume, the fourth of Schnabel's general history of the German-speaking countries in the nineteenth century, discusses the religious forces and factors that helped to shape the destinies of this period. The

title seems to be somewhat misleading, for he only treats of events and conditions prior to the revolutionary movements of 1848. Perhaps he intends to follow it up by another volume covering the second half of the century, though there is no indication of this intention. The previous three volumes on the Foundations of the Nineteenth Century, on Monarchy and Popular Sovereignty, on the Progress of the Empirical and Technical Sciences, likewise confine themselves to the first part of the century. The present volume in two approximately equal halves tells the story of the progress and setbacks of the Catholic Church and of the vicissitudes of the Protestant bodies. The account of the former begins with a short sketch of the situation produced in ecclesiastical organization by the great secularization of the Napoleonic period, then explains the selfish national tendencies of the men of the Vienna Congress who aimed at the restoration of an innocuous Catholicism, as independent of Rome as possible and serving as a useful policeman to the State. In this spirit the various concordats were concluded and interpreted. The spiritual revival, so remarkable in all Europe after the horrors of the revolution, proceeds in German lands from certain groups of intellectual and apostolic men and certain centers of Catholic culture in Vienna, Munich, Mainz, and Münster in Westphalia. It receives a notable impulse from the famous conflict of Archbishop von Droste of Cologne with the Prussian bureaucracy and the shameful arrest and imprisonment of the archbishop (1837). Special chapters are devoted to controversies within the fold, conservative or liberal attitude towards modern culture and technical progress, relations between Church and State, and the theological discussion engendered by them. We are introduced to the magnificent Catholic charities and the first endeavors to solve the modern social question. Catholic revivals in literature, music, architecture and painting receive sympathetic treatment (the Nazarenes and the Ratisbon school). It is a bright picture of Second Spring, full of hope and promise for the future. The author ascribes the later disappointments to the victorious advance of Liberalism and Marxism, to the overwhelmingly pagan character of the classical literature of the period, to the fact that positive achievement and genius were mostly on the other side. The truly great and gifted constructive talents were not available in sufficient numbers. Protestantism during the Restoration period likewise experienced a reopening of minds to the things of God and the soul. The patriotism aroused by the Wars of Liberation was often united to a religious fervor which produced a remarkable revival of faith and zeal for conversion. Theologically this revival proceeds, however, from widely different sources. With some it was a return to orthodoxy, to Luther and the Confessio Augustana, with others it drew its inspiration from the pietism of Schleiermacher and his school which attached little value to dogmatic teaching but stressed devotion to general Christian

principles and works of charity. The names of Fliedner, founder of the diaconesses, Wichern, leader in work for neglected children, and of the Basel mission are indicative of this new spirit which manifested itself in truly noble work for souls at home and in the field of foreign missions. But the promising beginnings were stifled partly by the regimentation in church matters proceeding from the princely heads of the Landeskirchen and partly by the constant inroads of Liberal Protestantism led by such radicals as Strauss, Christian Baur and the younger generation of preachers who at the universities had imbibed the maxims of the so-called higher biblical criticism. In the second half of the century the predominance of this school is everywhere established.

The volume before us is remarkable above all by its thorough grasp of the subject in all its ramifications, the fruit of wide reading and balanced judgment. It is a good example of what modern German historians call the *Zusammenschau* of things, that is, the ability never to lose sight of the interdependence of events, ideas and ideals. Many a fine observation of the author opens a better perception of the background of the apparently chaotic mentality of the Restoration period. Style and presentation for a German historical work are unusually lucid and even elegant, though perhaps a little too verbose and sometimes marred by unnecessary repetitions. The author does not hold back his own generally well-founded personal opinions. Yet it seems that at least to the more mature reader a little less reflexion and a little more factual narrative would have been welcome. In discussing Catholic achievement Schnabel seems at times somewhat too meager. Scheeben surely would deserve more than a scant notice.

ALFRED KAUFFMANN, S. J.

Creighton University,
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Um die Einigung des Deutschamerikanertums. By HEINZ KLOSS. (Berlin: Volk und Reich Verlag. 1937. Pp. xxi, 328.)

This big book is not a continuation of A. Faust's famous book on the history of the German-American element in the United States. It is one "sui generis," welcome, desirable, a valuable piece of work complementing Faust's; valuable especially for those interested in the history of the "societies" and cultural aspirations of Americans of German descent. It does not deal with external facts so much but offers, for the first time in a clear, connected, objective story the various fruitless attempts at unification and *national alliances* of German-Americans during the last 250 years.

A torturing question among the German-Americans always has been the

extent of their participation in public life and in politics by means of national alliances. Kloss traces in detail the endless controversies and discussions—forever renewed—and he divides for purposes of his brilliant study all German-Americans—millions of them, in 200 years—roughly into two classes: 1) the conservative-minded members of the Christian churches —Protestant and Catholic—people found mostly in the country and in the small towns and who stand somewhat apart though their number is large; 2) the liberal-bourgeois-minded German-Americans and the often socialistic-radical-agnostic groups, members usually of clubs, as we know them in the big towns, of singing societies, of "Turn-Vereins," of literary and other secular interests in the nineteenth century, opposed often to capitalism, church, monarchy, prohibition, corruption in politics, promoting true democracy and stable virtues, honesty, thoroughness, art, education, citizenship.

The latter half of the German-American population, if compared with the other, has often been more vocal, even noisy and arrogant, and it claimed to be—and was considered to be—the real representation of German-American ideals. Kloss rejects this presumption, very correctly so, and favors the "Kirchendeutschen" in his appraisal of the cultural and racial importance of German-Americans in the United States. America generally has misjudged the German part of her history, noticing more the less desirable aspects, the vociferous "wet" element, the brewery section, and overlooking the quiet, meritorious work of peasants, teachers, priests, nuns, engineers—the builders of the nation. The German political refugees and radical and infidel workmen of the big cities have attracted the attention of native Americans although they were not the real leaders of their countrymen. The Catholics represented one-third of the German element, the Lutherans another third; but from them little was heard. In describing the history of the efforts at national unification and representation within these two large groups—the "Church Germans" and the "Club Germans" —our book devotes a considerable part (pages 61-183) to Protestant and Catholic German-American church life in the last century and before.

Protestant Church history is considered especially in the early phases, the time of Pietists and Moravians in colonial Pennsylvania (Zinzendorf); then follows the beginning of the Lutheran Church and the Reformed Church and their synods and later associations. The German language was an inherent part of their cult. The history of German Catholic undertakings as portrayed here concentrates of course on the Central Verein, not on parishes or schools or weeklies and literature. The aim of the book is limited to the history of national organizations. The Central Verein story is given much space; its activities in the interest of a cultural contribution to America are praised and recognized. Sturdy men like F. P. Kenkel, J. Matt, J. Frey, P. P. Cahensly, N. Gonner etc., are prominently

mentioned and their views are quoted; their social and religious labors are emphasized. The Verein refutes any kind of "Auslanddeutschtumpropaganda" (p. 170), yet it is loyal to German cultural traditions. The Holy Father has often recognized and rewarded the work of men and women among the leaders of the Central Verein. In Kloss' book we find about fifty pages given over to the Central Verein activities, meetings, resolutions, state organizations, social program, "Kampf mit den Irisch-Katholiken" (p. 151), Central Bureau in St. Louis, nativism, German Catholic press (only a few lines, p. 73), Kolping-Society, St. Leo House, ets. Secular societies are accounted for on pages 183-313. The convention of Pittsburgh (1837), early German representative schools of learned character, the emigration spirit of 1830-40 as contrasted with that of 1848 and its political propositions, the National German-American Teachers College in Milwaukee and the German-American Teachers Association, the "Turners," the Press-Association, Rattermann, Goebel, Seidensticker, Hexamer, "German Day" celebrations, Nationalbund, Prohibition, Nationalbund and the Catholics (pp. 261-269), Shortcomings of the Nationalbund, Conventions, Steuben-Society and post-war conditions are discussed.

The author of this work begins with general statistical and informative material. It is a splendid thing to have in this book the official census figures on hand regarding German-Americans and other related topics. Dr. Kloss is a native German; he wrote the book really for Germans in Germany, for German ears. The book originated in Stuttgart, Germany, in the "Auslandinstitut," where there is now assembled apparently a good library on Americana-Germanica-Historica. In fact I should not wonder if after some 10-20 years they publish a complete and reliable series of Monumenta Germaniae Americanae Historica! They seem to have collected assiduously, eagerly, diligently, passionately, sources, documents, old newspapers, letters, books, antiquities of German-American history establishing a certain center of cultural, historical, statistical, racial etc., research. Mr. Kenkel has undertaken to collect similar material in a central archive for Catholic German-American history at St. Louis. The history of Catholic German-American institutions has not yet been written: "Eine Gesamtdarstellung fehlt. Das ist um so erstaunlicher, als die deutschen Protestanten über eine Fülle guter Selbstdarstellungen verfügen," says Kloss (p. 319) in a bibliographical annex. Dr. Kloss must be envied for his sources. An historian in America might not have such a convenient access to the documents as he has had in Germany.

The book is a segment of American history, detailed, reliable, scholarly; although Mr. Kenkel and Mr. Matt will dispute some points. All will admit that Dr. Kloss has done a good job and is almost exhaustive within the comparatively narrow scope of the book. Of course, he does not bring in the contitutional or political and economic history of the United States.

The book is group history, a typical immigrant life story, a fair book, impartial, well balanced, careful, reasonable in outlook. Much good bibliography is hidden in the footnotes.

P. G. GLEIS.

The Catholic University of America.

Social Reformers: Adam Smith to John Dewey. Edited by DONALD O. WAGNER. With a Foreword by Carlton J. H. Hayes. (New York: The Macmillan Company. 1934. Pp. xvii, 749.)

Dr. Wagner, who is instructor in history at New York University, has performed a somewhat unique service in the field of social history. Starting with the Industrial Revolution, he has chosen thirty-three "social reformers," a few of whose ideas have had "an impact on subsequent thought," and has quoted extracts from their writings, averaging twenty-five or thirty pages each, to give the essence of these few ideas. The quotations are preceded by biographical notes "to reveal something of the connection between personal experience and doctrinal tendency, and to indicate the sources and influence of doctrine." As Dr. Wagner states in the preface, there is a distinct advantage of the use of quotation over the digest form, in that the original flavor of the writings is retained.

The two most vulnerable points in a compendium of this sort are usually the methods of selection and of grouping. Dr. Wagner attempts to disarm his critics on the latter score by attaching no particular importance to the arrangement adopted, since "reformers have a habit of defying efforts to organize them," and on the former by pointing out the limitations of space and by stating that where claims seemed to be otherwise about equal weight was given to geographical distribution and adaptability to quotation.

The arrangement used, according to Dr. Wagner, takes into account chronology, similarity of viewpoints and the evolution of doctrine. There are nine general sections. Under the heading "Early Economic and Political Liberalism," Adam Smith, Bentham, Malthus, Ricardo, and Thomas Paine are quoted in their most influential aspects. As "Critics of the New Social Order" (the new social order being that produced by the Industrial Revolution) are listed Cobbett, Sismondi and Thomas Carlyle. Dr. Wagner divides "Early Nineteenth Century Socialisms" into three sections: Utopian Socialism, under which he considers Robert Owen, Charles Fourier and Louis Blanc; Christian Socialism, as whose proponents he designates Charles Kingsley and Bishop Von Ketteler; and Anarchism, as interpreted by William Godwin and Pierre-Joseph Proudhon. Herbert Spencer, Auguste Comte, and John Stuart Mill are listed under the section "Economic Liberalism Justified and Revised." Karl Marx,

Engels and Eduard Bernstein of course are most readily classified under "Scientific Socialism," while under the label of "State Socialism, Limited and Unlimited," Henry George, Adolph Wagner and Sidney Webb are listed. Under the rather formidable heading "Workers' Control: Functional Theories, Revolutionary and Evolutionary," the following disparate philosophies and their proponents are considered: Anarchism, Michael Bakunin; Syndicalism, George Sores; Communism, Nicolai Lenin; Guild Socialism, S. G. Hobson; and Catholic Social Reform, Leo XIII. "Fascism," as interpreted by Alfredo Rocco, is given a whole section, and Tolstoy, Veblen, R. H. Tawney and John Dewey receive attention as "Critics and Interpreters of Modern Society."

One may find cause for difference in Dr. Wagner's grouping Charles Kingsley and Bishop von Ketteler together under the general term "Christian Socialism," both by reason of the dissimilarities in their philosophies and because as Pope Pius XI has said, "'Religious Socialism' and 'Christian Socialism' are expressions implying a contradiction in terms." Likewise, including Pope Leo under the head "Workers' Control" is unfortunate because of the usual connotation. However, since Dr. Wagner himself attaches no great importance to his groupings, and since lack of precision in his use of the terms noted above is an error for which he has some precedent, we would not cavil on these points. A more serious fault of the book is one of omission. Dr. Wagner includes one as contemporary as John Dewey, but he neglects Pope Pius XI, whose Encyclical "Reconstructing the Social Order" was written three years before the book was compiled. Dr. Wagner is obviously under the impression that Pope Pius contributed nothing to Catholic social thought, since in a bibliographical note following the extracts from Pope Leo, *Quadragesimo Anno* is listed merely as a restatement of the papal program. The section on "reconstructing the social order," from which the title of the Encyclical is derived and which deals with a new vocational group or guild society, constitutes an original and far-reaching contribution to all social philosophy and history, and the omission is a grievous one. Had this section been included it would have afforded an interesting basis of comparison with the selections on Hobson's "Guild Socialism."

With the above qualifications, Dr. Wagner is to be congratulated on both his selection of writers and of material. A comprehensive index and bibliographical material enhance the value of the book for students and for all those, who in the words of Dr. Hayes, "would be intelligent about twentieth century society and who therefore would seek acquaintance with the social thought of modern times."

R. A. McGowan.

National Catholic Welfare Conference.

Crusaders of the Jungle. By J. Rippy and Jean Thomas Nelson. (Chapel Hill: The University of North Carolina Press. 1936. Pp. x, 401. $3.50)

In this volume, very pleasing in style and profusely illustrated with pen drawings by Willis Physioc, the activity of the missionary in South America is related—presenting in three books the "Setting," the "Crusade," and the "Atmosphere and Achievements." Unfortunately, the volume fails to satisfy those postulates of sound historical scholarship that characterize so many of the recent works on Hispanic-American history and, more than literary merit, ensure unqualified commendation. As a correct portrayal of the lofty spirit that animated the "Crusaders of the Jungle," of the motives that led them into the dark lands of paganism, and of the methods they employed in christianizing the natives, this book is decidedly disappointing. General charges and misrepresentations, occurring repeatedly, are not rectified by declaring at the end that the missionaries "deserve all honor for their courage, their self-immolation, their patience, and the magnificence of their aspirations" (p. 370). The missionaries as a class were not feeble-minded zealots (pp. 69-70), potential cheats and tricksters (p. 71), monsters of cruelty and abettors of murder for the purpose of saving souls (pp. 78, 80), abusers of their priestly powers (p. 317), sowers of superstition and idolatry (pp. 286-287, 329), vile lechers and wine-bibbers (pp. 311-316, especially the two unseemly illustrations at pp. 312 and 315). Several statements in the volume are positively shocking, not to say blasphemous (pp. 295-297, 300-301). Of Catholic doctrine and discipline the authors are manifestly ignorant; wherefore, as true scholars in their field have done and are today doing, they should have sought necessary information before attempting to write a book of this kind. If Thomas Gage—an ex-Dominican, by the way, and not an "English Jesuit" (p. 311)—is "evidently a prejudiced writer" (p. 314), why have him bear witness to the immorality of the friars? Careful scholarship thinks twice before going to Juan and Ulloa's *Noticias Secretas,* Raynal's *Philosophical and Political History,* and similar unscientific works for information on the subject treated in this volume. These are some of the specific reasons why the present reviewer cannot recommend this work, which was honestly conceived, perhaps, but very poorly executed from the standpoint of sound history.

Francis Borgia Steck.

The Catholic University of America.

ST. MARY'S OF THE SPRINGS
NOT TO BE TAKEN FROM THE READING ROOM
COLLEGE LIBRARY

The History of the Colony and Province of Massachusetts-Bay by Thomas Hutchinson. Edited by LAWRENCE SHAW MAYO. Three vols. (Cambridge, Mass.: Harvard University Press. 1936. Pp. xxix, 467; xi, 391; x, 453. $15.00.)

Thomas Hutchinson was probably the best historian of the colonial era which, in spite of unfavorable conditions, did show some beginnings in historical writing. Hutchinson was a descendant of Anne Hutchinson; he graduated from Harvard at the precocious age of sixteen, became a prosperous Boston merchant and, in turn, lieutenant governor, chief justice and governor of the colony. The first volume of his history, which carried the story down to 1692, was published in 1764. The Stamp Act mob scattered his effects and papers in the streets of Boston. Among those recovered by his neighbor, the Rev. John Eliot, was the manuscript of his second volume which, appearing in 1767, brought the account to 1750. Circumstances attending later disorders forced his return to London where he wrote the third volume, closing with the time of his departure from Massachusetts; this was edited by his grandson and published in 1828, nearly fifty years after the death of the author.

Hutchinson's viewpoint is, of course, that of a Tory, especially when dealing with events of the controversial years covered by the third volume. Nevertheless, his work has never been entirely superseded because of the contemporary flavor of its account of the internal history of the colony, and because of the understanding it gives of the conservative side of the quarrel which brought the United States into existence. This schism developed gradually, through a long historic process. The full understanding of that process cannot be left in the realm of partisan assertion, nor in interpretations colored by remembrances of subsequent disputes; it must be examined in all its aspects and details, and serious students will welcome in this improved form a source which will enable him to follow step by step the development and progress of the controversy, and which above all will show him, in restrained spirit, the claims "of the other side."

Mr. Mayo has prepared this latest and best edition from Hutchinson's own annotated copies of volumes I and II and the original manuscript of volume III, all of which are preserved in the Chapin Library at Williamstown, Mass. He has added numerous footnotes of value, mostly biographical in nature, and a sympathetic memoir. The appendices, retained from the original, make available several documents never too readily accessible. There is an excellent index at the end of the third volume.

LEO F. STOCK.

Carnegie Institution of Washington.

The Colonial Period of American History: the Settlements, II. By CHARLES M. ANDREWS. (New Haven: Yale University Press; London, Humphrey Milford: Oxford University Press. 1936. Pp. 407. $4.00.)

Volume I of this unsurpassed work, which carried the story of the settlements through Virginia, Bermuda, Massachusetts, Newfoundland and Nova Scotia (see this REVIEW, XXII, 345), was properly awarded the 1935 Pulitzer Prize in history. Volume II deals with the founding of Rhode Island (two chapters), Connecticut (two chapters), New Haven (one chapter), and the proprietary governments of Barbados and Maryland (an introductory chapter on the nature of proprietaries, one chapter on Barbados, and two on Maryland). A satisfactory index closes the volume.

As in the earlier volume these accounts are given with accuracy of statement, elegance of style and interpretation, based on the author's many years of study, that is at once provocative and sound. But it is in the wealth of footnotes that the student will find Professor Andrews at his best. The text, it is true, is written from fresh and often unusual approaches, but the author seems always to show greater enthusiasm in enumerating definite authorities, in settling a controversial question, in making certain an obscure point, or in presenting a bit of new information in his notes. A great deal of industry and scholarship is there displayed. See, for example, his note on the Warwick Patent (p. 28), the general notes at the end of the chapters, and his notes on Maryland, especially (p. 376) the long list which shows the relationships and connections of those holding offices in the colony with the proprietor. No "deserving Democrats" or "New Dealers" ever fared better when political pie was cut.

One will not find in these pages any attempt made to settle the respective contentions of Rhode Island and Maryland as to which colony was "first" in extending religious toleration, or to adjudicate the claims of Protestants and Catholics respecting the Toleration Act of 1649. As Professor Andrews says (p. 298 n.): "The significance of Maryland history in the seventeenth century has been in some measure obscured by the debatable character of some of the incidents and the disputatious spirits of some of its exponents." The "unfruitful controversy over religious matters and the Act concerning Religion" has, he maintains, "often sunk the historian in the partisan and absorbed attention at the expense of other phases in the development of the colony that have, historically speaking, more vital consequence." A few statements from the book will show the author's understanding of some of these matters. He holds that Roger Williams in matters ecclesiastical went far beyond toleration; that he stood for absolute equality, as far as liberty of conscience was concerned (p. 19). But in 1729, by the disfranchising of Catholics, this doctrine was repudiated and a qualification was imposed based on what a man believed in matters of faith (p. 61). George Calvert "was no arm-chair colonizer or court

favorite seeking largesse at the hands of the crown" (p. 275); and "in no other colony of the period was the experiment even tried of Roman Catholics and Protestants actually living side by side in terms of equality, amity, and forbearance" (p. 291). Concerning the provisions of the Toleration Act which excluded all outside the Trinitarian fold from its privileges, Andrews explains: "This inhuman clause was no part of Baltimore's original text, for it was an amendment added by the Puritan-Protestant assembly in the colony to accord with the spirit of the act of the Long Parliament of May 2, 1648, punishing heresies and blasphemies (pp. 310-311)."

Professor Andrews has said that he will promise but two more volumes in this series—another on the settlements and one on administration; and that possible subsequent volumes are in the lap of the gods. It would be a tragic loss to all students of colonial history should any circumstance prevent this beloved authority from carrying further the story he knows so well.

LEO F. STOCK.

Carnegie Institution of Washington.

NOTES AND COMMENTS

Almost coincident with the completion of his fiftieth year in the priesthood was the death, on July 15, of the Rev. Patrick W. Browne, S. T. D., Ph. D., Associate Professor of History in the Catholic University of America, and Managing Editor of the CATHOLIC HISTORICAL REVIEW from 1921 to 1929. Born in Newfoundland, December 21, 1864, Dr. Browne made his ecclesiastical studies at Propaganda College, Rome, and at Laval University, Quebec, where he received, in 1920, the doctorate in Sacred Theology. Ordained in 1887, he devoted twenty-five years to the missions in Newfoundland, Labrador, and Nova Scotia, after which he joined the faculty of the University of Ottawa as a teacher of history and, in 1919, came to Catholic University. To the REVIEW Dr. Browne brought indefatigable industry, a facile pen, and a sense of news values which led him to glean from near and far items of peculiar interest to its readers. The author of several books and monographs, he contributed widely and regularly to American and European periodicals. The funeral services were held at the National Shrine of the Immaculate Conception, Catholic University. Monsignor Guilday, under whom Father Browne received his Ph. D., said the funeral mass; the sermon was preached by the Rev. Dr. Stratemeier, O. P., also a co-editor of this REVIEW.

In the death of Dr. J. Franklin Jameson, on September 28, Catholic historical students here and abroad lost a cherished friend and collaborator. Of particular interest to the readers of this REVIEW and to the members of the American Catholic Historical Association is the fact that Dr. Jameson's advice and direction were sought at the inception of both. When the Association was founded at the Cleveland (1919) meeting of the American Historical Association, Dr. Jameson made the inaugural address, and he had been since that time the sole honorary member.

The programme committee for the eighteenth annual meeting of the AMERICAN CATHOLIC HISTORICAL ASSOCIATION, to be held in the Clover Room, Hotel Bellevue Stratford, Philadelphia, December 29-31, 1937, concurrently with other national historical groups, reports that the following scholars have accepted papers for the sessions: Sister M. Barbara, Ph. D., Nazareth College, Nazareth, Michigan; Rt. Rev. Msgr. Edward Hawks, Philadelphia; Edward C. Burnett, Ph. D., Carnegie Institution of Washington, D. C.; Louis A. J. Mercier, Ph. D., Harvard University; Rev. Wilfrid Parsons, S. J., Georgetown University; Richard J. Purcell, Ph. D., Catholic University of America; Rev. Joseph Thorning, Ph. D., S. T. D., Mt. St. Mary's College, Emmitsburg, Md.; John J. Meng, Ph. D.,

Catholic University of America; and Carlos E. Castañeda, University of Texas. Three luncheon conferences will be given by Thomas P. Oakley, Ph. D., of Fordham University, Andrew M. Corry, M. A. (Oxon.), of Washington, D. C., and Maurice Lavanoux, M. A., editor of *Liturgical Arts*. Mr. Norman J. Griffin, president of the American Catholic Historical Society, of Philadelphia, now in its fifty-third year, is chairman of the committee on local arrangements, and will be assisted as vice-chairman by the Rev. John F. Rowan, D. D., L. S. S., of St. Charles Seminary, Overbrook, Pa.

The cumulative index of the first twenty volumes of this REVIEW, prepared by the Rev. Dr. Harold J. Bolton, is now in page proof. It is hoped the printing will be completed in time for the annual meeting. The collating of the Instructions and Despatches of the United States Consuls to the Papal States, which will form volume II of the Association's *Documents*, will be pushed forward this autumn.

Bishop Alphonsus Camillo de Romanis, who has been appointed Sacrista of His Holiness and Vicar General of Vatican City, has published several highly-appreciated works on the history of the Augustinians of which community he is a member.

The Rev. John B. Mullin, senior curate of St. Lawrence's church, Brookline, Mass., and teacher of history and education at Emmanuel College, died August 29. He was the author of several pamphlets and articles in his fields.

The Eighth International Congress of Historical Sciences will be held in Zurich, Switzerland, on August 28-September 4, 1938. It will be organized in fourteen sections, dealing with the various fields and periods of historical studies, including pre-history, science of antiquities, auxiliary sciences, numismatics, religious, legal, constitutional, economic, social, and military history, intellectual history and history of science, and historical methods. Two kinds of papers will be presented. Those of general interest, limited to about fifty in number, will be read at the large morning sessions, while those of more special interest, limited to about 150 in number, will be read at section sessions held in the afternoon. The organization of the Congress is in the hands of a committee of which Dr. George Hoffmann, Susenbergstrasse 145, Zurich 7, Switzerland, is secretary, to whom all correspondence respecting the congress or participation in it should be addressed. The membership fee has been set at 25 Swiss francs, but members of the families of participants as well as undergraduates may secure membership at a reduced fee of 12 Swiss francs.

The Rev. Edward Kelly, D. ès L., President General of the Canadian Catholic Historical Association, died at Toronto, September 6, in the sixty-

second year of his age. Doctor Kelly has been an industrious but unobtrusive worker in the fields of archaeology and history for the greater part of his life. He published many articles in periodicals and reports, but his chief work in print is the history of St. Paul's Parish, Toronto. For many years before his death he had been preparing a biographical dictionary of the clergy of Upper Canada, or Ontario, and it was expected that this would be published in the present year under the auspices of the Canadian Catholic Historical Association.

The *Revue Historique* (April-June) contains two tributes to its great Alsatian editor, Louis Eisenmann, who died this year.

In the recent death of Max Prinet France has lost its greatest authority on heraldry.

Recent appointments noted are: the Rev. Kerr J. Keane, S. J., to head the history department of St. Joseph's College, Philadelphia, Pa.; Dr. Leonid I. Strakhovsky, formerly of Georgetown University, to be professor of European history at the University of Maryland; Mr. Edward X. Coggin, S. J., to be assistant professor of history at Boston College; Dr. Bernard Mayo, of National University, Washington, D. C., to the department of history, Georgetown University; the Rev. Adalbert Callahan, O. F. M., to teach history at the new Franciscan college, Loudonville, near Albany, N. Y.; Dr. Henry Bruehl, to be assistant professor in history in the Catholic University of America; Prof. Matthew A. Fitzsimmons, formerly of Oriel College, Oxford, to teach history at Notre Dame University; John R. Dunne, O. S. A., and Edwin T. Grimes, O. S. A., instructors in history, Villanova College; Dr. Olgerd P. Sherbowitz-Wetzor, formerly of Catholic University, to be assistant professor of history in the Graduate School of Georgetown University.

The *Life of Jesus,* by Conrad Noel, represents Christ as a social revolutionist and Jewish patriot (Simon and Schuster).

The First Five Centuries is the title of the first volume of Professor Kenneth S. Latourette's *History of the Expansion of Christianity* (Harper).

Miss J. M. Hussey's study of *Church and Learning in the Byzantine Empire, 867-1185,* reveals a world of learning and culture too little known (Oxford University Press).

Aubrey R. Vine has written in eight chapters the history of the *Nestorian Churches* (Independent Press).

The second edition of H. Lietzmann's *Geschichte der alten Kirche,* I: *Die Anfänge* has been published by de Gruyter. The distinguished author has made a valuable contribution to early Church History, but his work

is considerably tinged with a spirit of rationalism. The same writer in an article, "Petrus römischer Märtyrer" (*Sb. d. Preuss. Akad. d. Wissenschaften*, phil.-hist., Kl. 1936, 390-410), holds out for the great probability of the fact that St. Peter was martyred at Rome against Heussi, Dannenbauer, and Haller. These writers have recently taken a very reactionary position in regard to this point, and now deny even the probability of the Roman martyrdom of St. Peter, though prominent non-Catholic historians have in late years almost universally conceded at least this probability. Evidently the political situation in the world to-day is having a baneful effect on sober historical scholarship. The step backwards that these authors are taking appears in two small publications of K. Heussi, *War Petrus in Rom?* and *War Petrus wirklich römischer Märtyrer?* (L. Klotz, Gotha and Leipzig).

G. Meerseman, O. P., offers valuable aid to those engaged in the study of the history of the Dominicans by editing several of the medieval catalogues which list celebrated personages and important dates in the history of the order. The volume, *Laurentii Pignon catalogi et chronica: accedunt catalogi Stamsensis et Upsalensis scriptorum O. P.,* is published at Rome by the Institutum Historicum ff. Pread. ad S. Sabinae.

The Early Dominicans, by R. F. Bennett, is the latest volume in the Cambridge Studies in Medieval Life and Thought, edited by Dr. G. G. Coulton (Cambridge University Press). An early autumn addition to this same series will be H. S. Bennett's study of peasant life in the Middle Ages.

Denis J. Kavanagh, O. S. A., has written *The Augustinian Order,* a brief historical sketch which gives in concise form information concerning the Order's founding, its activities and missions, and the American province (House of Postulants, Mt. St. Rita, Staten Island, pp. 84).

Dr. Ernest C. Moore's second volume of the *Story of Instruction* deals with the *Church, the Renaissances, and the Reformations* (Macmillan).

Vol. III of *Orientalia Christiana Periodica* (1937, pp. 344), the organ of the Pontifical Institute of Oriental Studies, contains articles all of a high standard and some of the highest value. They deal with the various aspects of Oriental Christian interest: Liturgy, with contributions by H. Engberding, O. S. B., and O. H. E. Burmester; Theology, with the first of an announced series of studies on the Council of Ferrara-Florence-Rome (1438-1445) by Fr. Hofmann, S. J., and an article on Coptic Dogmatics by G. Graf; Archaeology and History, with articles by Fr. G. de Jerphanion, S. J., K. S. Dragonović, and N. de Baumgarten; Canon Law, represented by Fr. E. Hermann, S. J. Among the "Commentarii Breviores," a very relative term, is an interesting study by Fr. Hausherr, S. J.,

on the "Spiritualité hésychaste." In the "Chronica" is a contribution to the statistics on the Christians of St. Thomas. The articles are written in all the leading modern languages, showing the wide range of readers for whom the *Orientalia* is published.

Dr. E. Mittwoch collaborated with the late Dr. J. H. Mordtmann in a series of articles on South Arabic inscriptions. In *Orientalia,* published by the Pontifical Biblical Institute (III, 41-62), Dr. Mittwoch examines the texts published in the *Corpus Inscriptionum Semiticarum,* part IV: *Inscriptiones Himyariticae.* He offers emendations and suggestions for more accurate readings. Many of these emendations had already appeared in previous articles, but it is exceedingly convenient to have them all together. The author also investigates some of the inscriptions published by Cantineau, Conti-Rossini, Derenbourg, Glazer, and Halevy. The work is thoroughly scientific.

During the eighteenth century in Syria a serious conflict arose over the foundation of a religious order for women. Before it was settled, several churches, a number of religious orders, and Pope Benedict XIV himself became involved in it. Around 1730 ten elderly women of the Melchite rite in Aleppo decided to form a religious order, and confided the realization of the project to the Basilians of Saint John at Beirut. They made known their plans also to a member of the Society of Jesus, Father Pierre Fromage, who was dissatisfied with the arrangements they had made. He attempted to impose upon them the rule followed in France by the Visitandines of St. Francis de Sales, a rule unsuited to oriental circumstances. From this situation there arose a conflict between the Jesuits and the Basilians that rendered more complicated the ecclesiastical differences between orient and occident, between the byzantine and latin rites. Pope Benedict finally settled the difficulty in favor of the Basilians, sharply censuring the Syrian Jesuits in the process. A scholarly recital of this conflict, thoroughly bolstered with documents utilized in impartial fashion, is to be found in a recent French work by T. Jock, *Jésuites et Chouéirites ou la fondation des religieuses basiliennes chouéirites de Notre-Dame de l'Annonciation à Zoud-Mikaïl (Liban): 1730-1746.* The volume (848 pp.) is published by the Librarie Orientaliste Paul Geuthner (Paris).

The Essence of the Oecumenical Movement, by Prof. L. A. Zander, has been translated from the Russian by N. Duddington (World's Student Christian Federation, Geneva, pp. 18, planograph).

Hilaire Belloc's new book, *The Crisis of Civilization,* contains the lectures delivered by the author last spring at Fordham University (Fordham University Press).

The fall and winter list of Sheed and Ward offers several titles of more than passing interest. *Belloc, Chesterton, and Maurice Baring,* by

Raymond Las Vergnas, "shows three temperaments, the optimistic, the pessimistic, the melancholic, combining with astonishing harmony in a great campaign"; Dom Justin McCann's *St. Benedict,* is the newest addition to the publishers' list of lives of great saints; *John Wesley and the Evolution of Protestantism,* by Maximin Piette, O. F. M., is introduced by forewords of Bishop Kelley of Oklahoma and an English Methodist minister, the Rev. Dr. Workman; Roger McHugh is the author of *Grattan,* one of that small band of Protestants who fought for Irish freedom; Father Philip Hughes, archivist at Westminister Cathedral and already known for his *History of the Church,* now writes of *Pius XI*; and Maisie Ward continues and concludes the *Wilfrid Wards and the Transition* with *Insurrection versus Resurrection,* which opens with a picture of Catholicism at the beginning of the twentieth century.

The autumn list of Longmans, Green and Company promises: *A Reporter at the Papal Court,* by Thomas B. Morgan who has covered the Vatican since 1921 and was the first to report the Lateran treaty; *The Society of the Sacred Heart in North America,* by Dr. Louise Callan, with an introduction by the Rev. Gilbert J. Garraghan, S. J.; *Sorrow Built a Bridge: a Daughter of Hawthorne,* a biography of Mother Alphonsa by Katherine Burton; *And Then the Storm,* by Sister Monica, O. S. U., an account of three years spent by the author in travel and research in Spain; and *Matthew, Mark and Luke,* a contribution to New Testament criticism by the late Dom John Chapman, O. S. B.

The July number of the *Revue d'Histoire Ecclésiastique* contains two scholarly studies "Le droit de patronage en Normandie du XI^e^ an XV^e^ siècle" (continued), by G. Mollat; and "Un avocat de Église anglicane: Richard Hooker (1554-1600)," by Looten. There is a note concerning John Harris, private secretary of chancellor Thomas More (1510?-1579), by Louis Antheunis. The bibliographical section is, as always, extensive and varied.

In January, 1936, the Maison du Livre Français (Paris) published a *Répertoire des Périodiques de la langue française philosophiques, historiques, philologiques et juridiques.* They have just announced the publication of the first supplement to the *Répertoire,* adding 241 items to those included in the principal work. The supplement also brings the original publication up to date, by listing corrections and additions that should be made to the items therein contained. The plan followed in the main *Répertoire* is adhered to in the supplement. Each item is carefully described. The information furnished includes the exact title, date of foundation, names and addresses of the directors, editors-in-chief, editorial secretaries and publishers, the current volume number, frequency of issue, average number of pages, format, yearly subscription rates both French

and foreign, the standard abbreviation of the title, and the call numbers of each periodical in the Bibliothèque Nationale and the Bibliothèque de la Sorbonne. The compilers are MM. Caron and Jarye.

Volume two of the classics of French history during the Middle Ages, as edited and translated by R. Latouche and published by "Les Belles Lettres," is Richer's *Histoire de France* (*888-995*).

Dom Martène is the author of *Histoire de la congrégation de Saint-Maur,* an extensive work being published by A. Picard (Paris) as a part of their collection "Archives de la France Monastique." The latest volume of Dom Martène's study, volume six, includes the years 1681-1687. It is volume forty-two of Picard's collection.

Ecclesiastical and literary history are happily wedded in a recent volume by the Benedictine Dom Bernardet, who is the author of *Un abbé d'Hautecombe ami de Ronsard: Alphonse Delbène, évêque d'Albi* (*1538-1608*).

Saint John Francis Regis has found an excellent biographer in R. P. Guitton, who has utilized the documents upon which the beatification and canonization of the Saint were based, as well as a large quantity of new material from the Jesuit archives and other sources in preparing his *Saint Jean-François Régis* (*1594-1640*). *Après les guerres de religion.* The volume, published by the Editions Spes (Paris), is well illustrated and furnished with ten maps.

With the current Solesmes centenary, formally celebrated at the abbey on July 24, 25, and 26, the French (Gallican) congregation of the Benedictine Order completed a century of work for the Church and scholarship. The centenary specifically commemorated the creation of the congregation, the elevation of Solesmes to the rank of an abbey, the solemn profession of Dom Prosper Guéranger at St. Paul's in Rome, and the profession of the first four monks at St. Peter's Abbey at Solesmes. Upon the death of Abbot Guéranger, Pope Pius IX, in a letter of March 29, 1875, to the Bishop of Poitiers, lauded the abbot's work for the reëstablishment of the regulars in France, for establishing uniformity in the liturgy, and for the vindication of the rights and privileges of the Apostolic See. One has but to recall such names as Pothier, Mocquereau, Pitra, Cabrol, Quentin, Besse, Gougaud and Wilmart, to realize that not only the Benedictine family but also the Church universal has cause to congratulate the black monks of Solesmes and the Gallican congregation on their century of achievement.

Two recent works of Hellmut Kämp throw light on the beginnings of French nationalism: *Pierre Dubois und die geistigen Grundlagen des französischen Nationalbewusstseins um 1300* (Beiträge z. Kulturgeschichte d.

Mittelalters u. d. Renaissance, LIV); and *Petrus de Bosco Summaria brevis et compendiosa doctrina felicis expedicionis et abbreviacionis guerrarum ac litium regni Francorum* (Quellen z. Geistegeschichte d. Mittelalters u. d. Renaissance, IV).

Fascicle I (280 pp.) of volume 37 of the *Histoire littéraire de la France* has been published. This great project of the Institut de France was begun by the Congregation of Saint-Maur.

The *Bulletins Critiques* of the *Revue Historique* (t. 181, fasc. 2) carries bibliographical discussions of recent publications in three fields of history: Raymond Lantier deals with the ancient history of the Spanish Peninsula; Henri Hauser, with the history of France from 1498 to 1660; and Joseph Šusta, with the history of Czechoslovakia.

A history of *The Spanish Inquisition* has been written by Cecil Roth (Hillman-Curl, Inc.).

The first part of volume four of *Histoire Romaine,* under the general direction of Gustave Glotz, member of the Institut de France, is entitled *L'Empire romain de l'avènement des Sévères au Concile de Nicée.* The author is Maurice Besnier, professor in the Faculty of Letters at Caen. The particular works devoted to Roman history are a part of a larger undertaking under the direction of M. Glotz entitled *Histoire Générale* (Presses Universitaires).

Pope Pius XI and World Affairs, by William Teeling, in an analysis of the influence of the Vatican upon world problems (F. A. Stokes Co.).

Alexander Cartellieri's latest volume, *Der Aufstieg des Papstums im Rahmen der Weltgeschichte 1047 bis 1095,* is built around Gregory VII. In harmony with his conception of *Weltgeschichte als Machtgeschichte* he makes Gregory subordinate all his ideals to that of the world power of the papacy.

Hugo Rahner in *Die gefälschten Papstbriefe* (Herder) proves conclusively that the papal letters contained in the celebrated Vignier forgery are quite as spurious as the rest of his collection.

Herder and Company (Freiburg in Br.) have issued a neat brochure as a souvenir for the collaborators and friends of this firm. The fine old house, founded 135 years ago, can justly be proud of its accomplishments throughout the world.

The Görres-Gesellschaft dedicates a double number of the *Historisches Jahrbuch* (LVII, nos. 2-3) as a *Festband* in honor of the 80th birthday of Aloys Schulte of Bonn. Heinrich Finke writes the brief dedication. A list of Professor Schulte's works since 1927 is appended (his previous

writings were enumerated in a *Festschrift* of ten years ago), as well as a list of the 104 dissertations directed by him at Freiburg, Breslau, and Bonn between 1895 and 1930. Among the seventeen articles contained in the present tribute nine are of especial interest from the viewpoint of church history. Two deal with Saint Boniface: G. W. Sante writes of St. Boniface and the founding of the archbishopric of Mainz, and Hans Foerster of the saint in Lausanne. Leo Santifaller and Rudolf von Heckel contribute studies on papal diplomatics; Monsignor Grabmann writes of the personal contacts of St. Thomas Aquinas aside from his family relationships; Max Buchner writes on Pseudo-Isidore and the court chapel of Charles the Bald; Heinrich Fincke, on nationalism in the councils of the late Middle Ages; Walter Holtzmann, on the poetry of Cardinal Deusdedit; and Paulus Volk, O. S. B., on Abbot Leonhard Colchon of Seligenstadt (1625-1653).

The new *Deutsches Archiv* will be supplemented by volumes in a series, *Archiv für Urkunden u. Quellenkunde,* designed to publish such articles as were previously cared for by the extinct *Neues Archiv.* The *Deutsches Archiv,* band I, heft 2, carries several important articles. Students of the history of canon law will be interested in a study by K. Christ concerning the manuscript tradition of the Ansegis collection of capitularies; Percy E. Schramm treats of the liturgy of the imperial coronation in Rome in "Der Salische Kaiserrordo und Benzo von Alba"; a page from the history of the rise of the towns is given by Fritz Rörig in an article on Henry the Lion and the founding of Lübeck. Other articles are: "Ein deutscher Bischof des 11. Jahrhunderts: Gerhard I von Cambrai (1012-1051)," by T. Schieffer; and "Tribur und Rom: zur Vorgeschichte der Canossafahrt," by C. Erdmann.

A new series of volumes under the heading, *Deutsches Mittelalter,* has been introduced into the *Monumenta Germaniae Historica.* It will contain new editions and reprints of brief texts having a general interest as sources for German medieval history. Only a minimum of critical apparatus will be added. The first publication in this section consists of the letters of Henry IV, edited by Karl Erdmann.

Among other new volumes being printed for the *MGH* are an edition of the letters of Hincmar of Reims, by E. Perels (Ep. karolini, t. VI); *Poetae aevi ottonici,* by Karl Strecker (Poet. lat., t. V); a new edition of the *Historiae* of Gregory of Tours, by Bruno Krusch (SS. rer. Merov., t. LI); and the chronicle of Mathias of Neuenburg, by A. Hofmeister (SS. rer. Germ., n. s., t. IV, 3).

The *Jahresbericht der Goerres-Gesellschaft, 1936* Erste Vereinschrift, 1937, carries the chronicle of the fiftieth general assembly of the Goerres-Gesellschaft at Hildesheim, August 29-September 4, 1936. Professor

Heinrich Finke in his presidential address, "Gruendung, die Entwicklung und Erfolge der Goerres-Gesellschaft," pointed out that Georg von Hertling founded the organization by grouping together a solid front of Catholic scholars to meet the attack on the Church during the Kulturkampf era. The general recognition of the contributions of Catholic scholarship today is the fruit of the united efforts of the past. As to the future, Finke called for a concerted effort on the part of all Catholic scholars, historians, philosophers, historians of art and literature, authorities in law and the social sciences, even specialists in the natural sciences, to work out a comprehensive picture of the medieval scene, "zu der doch wir als die ersten berufen sind." This presentation is to show how the medieval *Weltanschauung* lives on in the development of art, literature, law, politics, social and especially religious life in modern days.

Professor Karl Adam delivered the Festvortrag, "Das Problem des Geschichtlichen im Leben der Kirche." In a brilliant and profound lecture he emphasized the need of the historian to see God's Providence in all historical events. The current National Revolution in Germany should be looked at from this viewpoint. Nationalities are indeed different from one another in blood and soil. "Gratia suponit naturam" must be our principle of departure. It may be brought up to date as "gratia supponit naturam germanicam."

The historical section decided to carry on its work, especially the researches on the Council of Trent. Scholars were called upon to give more attention to the medieval scene and to the history of Nineteenth Century Catholicism. The work of the Spanish Curatorium has been suspended; its splendid library in Madrid is probably destroyed.

The Vereinschrift contains also a history of the Goerres-Gesellschaft, a complete list of the addresses delivered at the fifty congresses, and a bibliography of all its publications.

The twelfth and thirteenth Ergaenzungshefte (supplements) to the *Studien und Mitteilungen zur Geschichte des Benediktiner-Ordens und seiner Zweige,* published in Munich, 1937, throw considerable light on a somewhat neglected period of Church history in German lands, the Seventeenth and Eighteenth centuries. Both are biographical studies, but they are nevertheless valuable for the general ecclesiastical history of the period.

Luther and His Work, by Joseph Clayton, author of the *Protestant Reformation in Great Britain,* is a study of the subject's personality (George E. J. Coldwell, London).

U. Gmelin has written *Römische Herrscheridee und Päpstliche Autorität* (Stuttgart, Kohlhammer).

Veneranda Wiest, O. S. B., *Honorat Kolb, Abt von Seon: 1603-1670*, Ergaenzungsheft 13, Munich 1937, presents the story of monastic life in a relatively insignificant German abbey on the Austrian border during the trying years of the Thirty-Years War. Kolb's association, as professor of philosophy and later as president of the Salzburg Benedictine congregation, with the Benedictine University of Salzburg, leads the author into the history of educational work in days of incessant warfare, pestilence, and requisitions.

Father Willibald Mathäser, O. S. B., of Munich, has been commissioned to write the history of the Ludwig-Missionsverein in commemoration of the centenary to be observed in 1938. A more complete account than has heretofore appeared is expected, since the author will have access to archives which could not be seen by other writers on the subject.

The Abbé P. David begins a study of "Le Monachisme bénédictin et l'Ordre de Cluny dans la Pologne médiévale" in the *Revue Mabillon* for the first quarter of 1937 (vol. XXVII). In the first installment David carefully sifts the facts from the mass of legend concerning the monastic origins under Boleslaw Chrobry (992-1025). A map of early Poland, which accompanies the article, is, however, poorly executed.

Dr. G. G. Coulton's latest book, *Old England*, gives a survey of history and literature from the so-called Dark Ages to the beginnings of modern history (Macmillan).

The latest addition to Flammarion's "Collection Hier et Aujourd'hui" is *Elisabeth reine d'Angleterre*, by J. H. Rosny the younger, of the Académie Goncourt.

The Rev. William A. Rees-Jones has written of *Saint George, the Order of Saint George, and the Church of Saint George in Stamford* (Churchman Publishing Co.).

Professor R. W. Chambers has written *The Place of Thomas More in English History and Literature*, based on a lecture before the Thomas More Society (Longmans). Algernon Cecil is the author of a *Portrait of Sir Thomas More* (Putnam).

Supported by the three Irish universities—the Queen's University of Belfast, the University of Dublin (Trinity College), and the National University of Ireland—the *Irish Historical Studies*, a semi-annual journal, will make its appearance in March, 1938, as the joint organ of the Irish Historical Society and the Ulster Society for Irish Historical Studies. The new publication will fill a long-felt want. With the *English Historical Review* and *History*, England has had for a long time scholarly historical periodicals; the interests of Canada are similarly cared for by the *Cana-*

dian Historical Review. Unfortunately the *Scottish Historical Review,* which for many years represented Scotland in the historical field, was obliged to cease publication with its issue of July, 1928. The lack of any periodical publication devoted to Irish history has long been felt. The late erudite Dr. Mahaffie at one time had such a project in view, but the necessary financial backing was not then available. The *Irish Historical Studies,* it is hoped, will be supported by all who are interested in Irish history. Its main features will be the usual ones: articles, notes, documents, bibliographies, reviews, lists of periodical literature, and notes and queries. It will be under the joint editorship of Dr. R. Dudley Edwards, secretary of the Irish Historical Society, and Dr. T. W. Moody, secretary of the Ulster Society for Irish Historical Studies. The annual subscription will be 10 *s.*, payable to Thomas Y. K. Mayrs, Esq., 35 Royal Avenue, Belfast.

The fourth annual meeting of the Canadian Catholic Historical Association will be held in Toronto on the 20th and 21st of October, 1937. Headquarters will be in the Royal York Hotel. Six papers will be read in the English Section, and four in the French. Joint functions will include the annual banquet, a visit to the Institute of Medieval Studies at St. Michael's College, two luncheon conferences, one on "The Service of History to Catholic Action" and the other on "Spanish Democracy, 1923-1937," and an afternoon round-table conference on "The Church and Revolution." More detailed information can be obtained from the Secretary of the English Section, James F. Kenney, 133 Rideau Terrace, Ottawa, Canada.

The *Report* of the annual meeting of the Canadian Historical Association, May 24-25, 1937, with historical papers, has been issued by the University of Toronto Press (pp. 107). It contains the presidential address by Mr. Chester W. New on the Rebellion of 1837 in its Larger Setting; a round-table conference on Broadcasting History; a study of the Geographical and Cultural Aspects of the Five Canadas, by W. N. Sage; "Le Récit de Pierre-Antoine Tabeau dans le haut Missouri (1803-1805)," by Benoit Broutillette; a paper on History in the Canadian Public-School Curriculum, by Hugh M. Morrison; "Aperçu de la situation économique dans le Bas-Canada vers 1837", by Gérard Parizeau; an account of the Discovery of Drake's "Plate of Brasse" of 1579, by J. B. Brebner; and a paper on the Common Man in the Era of the Rebellion in Upper Canada, by Fred Landon.

Miss Grace Gardner Griffin's *Writings on American History, 1932,* appears as volume III of the *Annual Report* of the American Historical Association for the year 1931. The compilation is made with the author's usual care and completeness. There are 3725 items in all, selected from an examination of nearly 550 periodicals and serial publications and the

output of 164 publishers. There is as usual a section devoted to Religious History, and numerous items of Catholic interest are scattered throughout the book. It should again be noted that a cumulative index covering the volumes for the years 1906-1930, inclusive, is in process of compilation by Mr. David M. Matteson, to be published by the American Historical Association.

The June number of *Church History* contains articles on Irvingism as an Analogue of the Oxford Movement, by Pierce Butler; Frontier Missionary Life, by Charles T. Thrift, Jr.; Bucer's Plan for the Jews, by Hastings Eells; the Bradford Manuscript, by Clarence S. Gee; the Plan of Union in Ohio, by Charles L. Zorbaugh; and the Swedish American Press and the American Protective Association, by Fritiof Ander.

The leading articles in the June issue of the *Records of the American Catholic Historical Society* concern Monsignor Heinen, Diocesan Missionary, a sketch by Leo G. Fink; and the Shrine of Our Lady of Consolation, Carey, Ohio, a contribution by Margaret Haferd.

The articles in the July issue of *Mid-America* deal with an Appraisal of Shelburne's Western Policy, by Charles Metzger, S. J.; the Osage Mission, a Factor in the Making of Kansas, by Sister M. Paul Fitzgerald; and La Salle, 1669-1673, by Jean Delanglez, S. J.

Pamphlet no. 24 of the Catholic Association for International Peace concerns *Agriculture and International Life,* by the Rev. Dr. Edgar Schmiedeler, O. S. B. (pp. 64).

The *Franciscan Heritage* (St. Louis, Herder, 1937, pp. 57) is the fourth part of the proceedings of the Fourth National Tertiary Congress, held in Louisville in October, 1936. It contains four interesting communications made at the congress, and to each of these, the editors, Fathers Paul Martin and Maximus Poppy, O. F. M., have added valuable annotations. The Most Rev. Bede Hess, O. M. C., the American Father General of the Conventuals, writes on Tertianism and the World Problems. Bishop Charles H. Winklemann, the auxiliary of St. Louis, writes on "The Order of the Many." Bishop William L. Adrian of Nashville, Tenn., writes on "Playing Christ's Part for the Other Fellow," and Dr. John C. Armstrong of St. Bonaventure's College contributes a paper on the New Machabees. The brochure will be welcomed by all Catholic social writers and should receive a generous distribution. The annotations are done in a particularly happy vein.

Rebel, Priest and Prophet: a Biography of Dr. Edward McGlynn, by Stephen Bell, tells the story of the former pastor of St. Stephen's who, as advocate of the single-tax theory of Henry George, stirred up a tempest in New York nearly forty years ago.

As a souvenir of the tercentenary of the birth of Father Marquette, the Rev. Gilbert J. Garraghan, S. J., has issued through the America Press a pamphlet, *Marquette: Ardent Missioner, Daring Explorer.*

The Golden Jubilee Book of Monsignor Edward J. Blackwell, with a sketch of his parish of St. Thomas Aquinas, Milwaukee, Wisconsin, by his friend Rev. Dr. Peter Leo Johnson, is a unique contribution to this kind of memorial volumes. An introductory sketch of Catholicism's growth in Wisconsin is followed by sketches of Monsignor Blackwell, the parish clergy, the parish itself, and its boys and girls during the World War, its schools and societies, all profusely illustrated. Only one historical note is missing—Monsignor Blackwell's many generous contributions to the endowment fund of the Catholic University of America.

A brief history of St. Augustine, the oldest parish in the United States, and of the Shrine of Nuestra Señora de la Leche, on the site where Mass was first offered by priests who were members of the party of Menendez, settlers of St. Augustine, has been published by the Cathedral parish of St. Augustine ($0.38, postpaid). The National Archives, it is announced, will restore the records of the Cathedral, consisting of fourteen volumes of records of baptisms, confirmations, and marriages dating back to 1594.

Through the operations of the Works Progress Administration the ancient mission of San José at San Antonio has been restored, and in San Bernardino, California, the asistencia of mission San Gabriel has been rebuilt. Although the first building of the San José Mission was erected about 1720, the part now restored was built half a century later. Outstanding among the mission's features are the unusual stone carvings decorating the main entrance to the chapel and its principal windows, especially the rose window which has been termed the most famous piece of early mission art in America. The San Bernardino asistencia, established in 1819, was a branch of Mission San Gabriel. The buildings which have been restored were constructed about 1830. In 1834 pagan Indians attacked the station, stole ornaments and sacred vessels, and slew many of the converted Indians. In 1842, after the secularization decree, the property was granted by the Mexican government to certain individuals who later sold it to the Mormons. Its last occupant, 1860-1867, was the family of Dr. Benjamin Barton. The county later purchased the site and the San Bernardino County Historical Society undertook the task of rebuilding. The assistance given by the WPA made its completion possible.

The Universidad Católica del Perú has inaugurated through its Institute de Investigaciones Históricas a series entitled, Biblioteca Peruana de Libros y Documentos Inéditos, the first volume of which is *Diario de*

Lima, by Antonio Suardo and his successor, Diego de Medrano. Other volumes so far planned will be *Teatro eclesiàstico de la santa Iglesia Metropolitana de la Ciudad de los Reyes,* by Fray Diego de Córdoba Salinas; *La Historia de la Provincia Mercedaria de Lima,* by Fr. Mondragón, and *Las Memorias del General D. Juan Buendía: la Historia del Colegio del Cuzco de la Compañia de Jesús desde sus Orígines,* by Antonio de Vega, S. J.

Perhaps no other document that has issued from the Spanish Civil War can compare in breath-taking description and virile appeal with the Collective Letter of the Spanish bishops (Carta Collectiva de los Obispos espanoles a los de toto el mundo con motivo de la guerra en Espana), addressed to the hierarchy throughout the world, July 1, 1937. "It is not only a civil war which fills us with tribulation," declares the statement, "it is a tremendous commotion that has struck at the very foundations of the social order and has endangered our very existence as a nation." The Letter complains bitterly of the misrepresentations that have characterized the reports of a large sector of the foreign press and lays a good deal of the blame for this on a contemporary anti-Christian spirit of "secret international forces." This document is presented to counteract these misrepresentations and to acquaint the world with the true state of affairs so far as the Church is concerned. The bishops deny that the Church had any part in provoking the war or conspiring in it; but now that hostilities are raging, they find it impossible to maintain silence, in view of far-reaching repercussions in the religious order. Tracing the career of the government from 1931 in its enactment of anti-religious laws against the national conscience, its connivance with widespread violence in the social and religious fields, and capricious disregard of the popular vote of February 1936, which should have given the Conservatives the proportionate representation of one-half million votes over the Popular Front—the Letter gravely questions the good faith of the political régime that brought the country to the precipice. At the same time, it points out that, under the eyes of the régime, the Russian Comintern had decreed the Revolution and was making every preparation with organizers, money and ammunition for the Communistic upheaval. Under these circumstances, the bishops believe that defensive resistance by force, as centered in the armies of Franco, was the only alternative to annihilation, and therefore justifiable as an "armed plebiscite." They deny that the action of the army had anything to do with the wholesale assassination of the clergy, inasmuch as the Marxist Revolution had already planned in detail the extermination of the Church and the implantation of Communism.

After a sketch of the atheistic program outlined by Russian agitators in Spain and by the "National Commission of Marxist Unification," a graphic

description is given of the persecution of the Church, numbering the destruction of some 20,000 churches and chapels, and the murder of 6,000 secular clergy alone, to say nothing of the wanton destruction of priceless works of art, fantastic desecrations of graves and sacred relics, and blasphemies particularly against the person of Christ and of the Blessed Virgin Mary. Worship is declared to have been suppressed absolutely in all the Communist territory apart from a small section in the North. And yet, the letter continues, a large percentage of these destroyers have wished to be reconciled at the hour of death. The bishops point out that the Revolution was essentially anti-Spanish, with the international Communist banner and cries of "Long live Russia" accompanying acts of violence. For this reason they regard the movement crystallized under Franco as essentially "Nationalist." So far as general social conditions are concerned, they declare that good order and Christian worship flourish, even with a renascence of spirit, in the territory under Nationalist rule, while the direct contrary is true in Communist regions. They recognize the familiar argument that the war is but an episode in "the international struggle between Democracy and Fascism," but deny that this is the dilemma which the Church faces. The situation, they declare, is rather that of choosing between complete destruction at the hands of Communism or of enjoying the liberties guaranteed by the fundamental principles of all society, without respect to political forms. Thus far these liberties have been guaranteed by the Nationalist leaders, and they cannot do better than confide in the good will already manifested as opposed to the defined and executed program of Communism. They deny that, apart from unauthorized excesses, the Nationalist forces have duplicated the planned atrocities "against God, society, and men" that have characterized the functioning of the Popular Front.

The bishops of Spain are acquainted with the current accusations against the Church under their care, and dismiss with contempt the assertion that the assault upon the clergy and Church property was due to the fortification of the churches against a popular movement. The Church, they repeat, has been in the front for social justice and works of charity, and in this conflict has been "an innocent, peaceful, and defenceless victim." So far as wealth is concerned, they brand as "ridiculous" statements to the effect that the Church owns one-third of the national territory, and state that all that the Church possesses—"small parcels, rectories, and schools"—cannot meet one-fourth of its needs. Even this property was nationalized by the last régime. The lie is given also to the accusation that the Church has mixed in politics, taking the side of the rich, drawing its clergy from the nobility, and bleeding the poor in the administration of the sacraments. The Church in Spain, they declare, has kept to its duties

of preaching justice and charity, putting itself into no discriminate social camp. Class war in Spain is asserted to be largely the product of false promises out of joint with the economic life of the nation; and legal means for a better distribution of wealth were already established, when the Revolution broke out. Of the 7401 seminarians in 1935, only 6 were nobles, 115 came from families with an income over 10,000 pesetas (about $1200), while the rest were of poor families or families in very modest circumstances.

A brief mention of the Basque question elicits admiration for the civic and religious virtues of "our brother Basques" and sympathy for their afflictions. At the same time, a stern reprobation is made against those who have disobeyed the voice of the Church and allied themselves with "the agents of destruction." In a poignant summary, the bishops express grief that to the material afflictions of the Church in Spain there have been added the woes of misunderstanding and calumny; and they ask, with a dignity befitting one of the most ancient hierarchies of the Church, for the prayers and vigilance of the entire Church and of Christian civilization against a catastrophe that extends its virulence without respect to national boundaries.

Documents. An Interview on Canada with La Salle in 1678, M. L. Puech-Milhau (*Canadian Historical Review,* June); the Reconciliation of Henry II with the Papacy: a Missing Document, Charles Johnson (*English Historical Review,* July); the Earliest Account of the Murder of James I of Scotland, R. Weiss (*ibid.*) [newsletter of Piero del Monte, collector of papal tithes, 1435]; Letters of Judah Philip Benjamin to Ambrose Dudley Mann, Minister of the Confederacy to Belgium and Special Commissioner to the Vatican, together with the Correspondence with the Pope, James A. Padgett, editor (*Louisiana Historical Quarterly,* July); Educational Undertakings of the Rev. Caspar Rehrl (1809-1881), Peter L. Johnson (*Salesianum,* July); Catalogo dei codici della biblioteca del convento di San Francesco dei Minori Cappuccini in Milano, I, C. Varischi da Milano, O. M. Cap. (*Aevum,* July); A Lost Copy-Book of Charles Carroll of Carrollton, J. G. D. Paul (*Maryland Historical Magazine,* September).

Anniversaries. 25th: St. Francis Seminary, Loretto, Pa.; St. Mary's, Indianapolis (*Indiana Catholic and Record,* Aug. 20); St. Francis Xavier's, Lake Mills, Wis.; St. Philomena's, Denver, Colo.; Presentation parish, Denver, Colo. (*Denver Catholic Register,* Sept. 9). *50th:* establishment of the hierarchy in India; St. Patrick's, Erie, Pa.; St. Joseph's, Everson, Pa. (*Pittsburgh Catholic,* Aug. 26); St. Peter Claver parish, Sheboygan, Wis.; Mt. Carmel Academy, Wichita, Kan. (*Catholic Ad-*

vance, June 19); St. Joseph's, Omaha, Neb. (*True Voice,* Aug. 27); St. Augustine's, Brighton, Colo.; parish of St. Nicholas, Houston, Tex.; Holy Cross parish, San Francisco, Calif. *75th:* La Salle College, Philadelphia, Pa.; parish of St. James, St. Louis, Mo.; St. Lawrence College, Mt. Calvary, Wis.; St. Catherine Convent, Racine, Wis. (*Catholic Herald Citizen,* July 31); St. Rose Academy, San Francisco, Calif. (*San Francisco Monitor,* Aug. 28). *100th:* Abbey of St. Pierre, Solesmes, France (*Commonweal,* July 30; *Downside Review,* July); Our Lady of Peace, Niagara Falls (*Columbia,* Sept.); St. Mary's, Fulda, Ohio; St. Peter's, Chillicothe, Ohio (*Catholic Columbian,* Aug. 13, 20; *Catholic Telegraph,* Aug. 19); St. Francis Xavier's, Raywick, Ky., St. Simon's, Washington, Ind. (*Indiana Catholic and Record,* Sept. 17); St. Charles College, Grand Coteau, La. *300th:* parish of Sillery, Quebec.

BRIEF NOTICES

ASHLEY, ROSCON LEWIS, *Our Contemporary Civilization.* (New York, Henry Holt and Company, 1935, pp. vi, 608, $2.90.) The last hundred pages discuss "the changing family," "trends in education," "religion in a new world" and "science and civilization," but the main body of the book is devoted to economic and political change. The author believes that "for democracy a severe series of treatments may be adequate. In the case of industrial capitalism nothing short of several major operations will probably suffice." After reading the first half of the economic story one expects that the outcome must be technocracy or communism. But there is enough said "on the other hand" in the second part to justify the author's view that there is a good deal of life left in the economic and political system and that with proper modifications it may yet be saved. (F. O'HARA.)

BALDWIN, SUMMERFIELD, *Business in the Middle Ages* [Berkshire Studies in European History]. (New York, Henry Holt and Company, 1937, pp. xi, 106.) Readers will be glad that Clegg's translation of Pirenne's chapters in the Glotz *Histoire Générale* caused the author to abandon the project of adapting Pirenne's work for the purpose of this monograph. As a result we have an original attempt at dealing with the problems of mediaeval economic history. The three chapters are entitled: Getting a Living; Increasing Production; Exchanging Surpluses. The little book contains much information that is not to be found in Pirenne. Necessarily it is very sketchy and it will often be obscure to the young reader. On pp. 47 ff. the mediaeval estimates of town population are given, while the student must refer to a brief footnote to get at the truth. In the pages devoted to the "freedom of the city," 949 ff.) nothing is said about the various degrees of freedom enjoyed by the towns themselves. The treatment of the French towns is very scant. The author defines a great many technical terms and is especially adroit in pointing out mediaeval survivals in modern institutions. In line with this his excellent pages on the mediaeval Church (68 ff.) might have at least suggested the fact that millions of people in the modern world practice these same beliefs. The feast of Our Lady mentioned on p. 10 is not Christmas but September 8. On pp. 13 and 15 *Part II* does not cover the references to the *Secunda Secundae* of the *Summa Theologica.* On p. 20 "*Papa vigens R*" is translated as "Pope *watching* Rome." On p. 92 there is an accent missing on *poudré.* (A. K. ZIEGLER.)

BELLOC, HILAIRE, *Characters of the Reformation.* (New York, Sheed and Ward, 1936, pp. 342, $3.50.) Mr. Belloc's thesis that history is determined by individuals translates itself into twenty-three interesting portraits, namely, of Henry VIII, Catherine of Aragon, Anne Boleyn, Thomas Cromwell, St. Thomas More, Clement VII, Cranmer, Gardiner, Mary Tudor, Elizabeth, Mary Stuart, Cecil, Henry IV of France, James I, Ferdinand II, Gustavus Adolphus, Richelieu, Laud, Oliver Cromwell, Descartes, Pascal, William of

Orange and Louis XIV. Most of these studies have appeared in American and English periodicals, although no mention of this is made either by the author or by the publishers of the book. Readers of *The Sign*, *America*, *The Universe*, etc., may either rejoice to have Mr. Belloc's essays in more permanent form or feel that in purchasing the present volume they have been imposed upon.

That these essays are brilliant no one will deny; that they are solid is another thing. Despite the excellent work he has already done—"shovelling away the rubbish" from the story of England's past, making history palatable to the ordinary man, and stirring up interest for a more thorough investigation of the past—Mr. Belloc makes it difficult even for his admirers to justify his failure to prove what he says. His belief that judgment is the essence of history does not excuse him from refusing to reveal what facts he possesses or what evidence he uses to substantiate his conclusions. His searching analysis of characters and motives and his impressive marshalling of arguments is not sufficient, especially since his views are of such a revolutionary kind. This does not mean that he is not in the possession of facts. But his refusal to cite authorities because other writers have given false references or have misinterpreted sources to further their own ends renders him of little help to Catholic students of history who are trying to meet the opposition with arguments which can be substantiated by proofs.

Not only are these sketches of unequal value but some contain serious errors, such as the statement that Thomas More was in doubt for some time regarding the supremacy of the Pope. What More doubted was the *divine origin* of the supremacy of the Pope. Neither is Mr. Belloc justified in saying that little has been done on Stephen Gardiner; Janelle's *L'Angleterre Catholique à la Veille du Schisme* is practically a life of the Bishop of Winchester. *Saint* Sixtus V. is undoubtedly a slip of the pen. *Characters of the Reformation*, nevertheless, should prove a stimulus to a further investigation of the period when England lost the Faith. It is a unique book in that it replaces false portraits with those that are true, and is concerned only secondarily with politics or religion as such. Attention should be called to the illustrations, done by Jean Charlot. Mr. Belloc's study of Catherine of Aragon, however, scarcely warrants the profile of that queen, facing page 46. There is a table of contents but no bibliography or index. (JOSEPH B. CODE.)

BENNS, F. LEE, *Europe Since 1914*. (2nd revised edition, New York, F. S. Crofts & Co., 1936, pp. xiv, 851, $3.75.) The author of this useful guide to recent history has included in his latest revision the outstanding international events of the past two years. The Italian conquest of Ethiopia, German rearmament, and constitutional reforms in the Soviet Union are the new topics that receive the greatest share of attention. Other alterations and additions have been made throughout the text where necessary to include new information or interpretations. More attention is given to developments in the Baltic region by the inclusion of a new chapter on Poland and the Baltic Republics. (J. J. M.)

BIRCH, JOHN J., *The Saint of the Wilderness, St. Isaac Jogues, S. J.* (New York, Benziger Brothers, 1936, pp. xv, 236, $2.50.) In the foreword to this

book, written by the Reverend John J. Wynne, S. J., we learn that Mr. Birch is a Protestant. Although today we are witnessing a "renouveau catholique," it is most unusual to meet a man not of the Faith attempting to interpret the inner spiritual life of Saint Isaac Jogues. Fearing that the reader would not understand the life of the Saint Isaac unless he knew something about the Society to which the Saint belonged, Mr. Birch gives in a few pages the development of the Jesuits from the time of their founding to the death of the Martyr. He devotes his third chapter to the character of the Indians of North America and to the geography of the country in which Father Jogues traveled. The author points out the hardships, the difficulties, and the illnesses which were Jogues'. The spiritual interpretation of the missionary is done remarkably well, although in some places the book is somewhat sentimental; it is well written and should do much to create interest in Father Jogues. (L. B.)

BIRNIE, ARTHUR, *An Economic History of the British Isles.* (New York, F. S. Crofts & Co., 1936, pp. ix, 391, $3.00.) This volume is divided into four parts. The first deals with material up to the eleventh century, the second to the close of the sixteenth century, the third to the close of the eighteenth, and the final part brings the facts as the author visualizes them down to the post-war position. There are added four maps: one showing a midland village, the second a medieval manor, while two maps deal with population questions.

The author in his introduction announces that he defines economic history as "a study of material progress." In his chronological division of economic history he does not seem to take notice of the relation of economic history to economic theory, a problem which has engaged but few minds; and while students of these two aspects seldom agree (because few theorists are adequately acquainted with history), there has been observable a tendency to talk of several possible reasons for this unfortunate aspect of study. These seem to fall into the refusal to connect events and theories, largely adopted by those who have assumed that economics must be a "deductive science," derived in the main from what might be called abstract postulates. This school assumed that historical matters and records could have no useful interest to the economist. Hence the increasing development of a purely abstract set of theories for application to the problems of life. When this group of theories was attacked there arose what used to be called the practical school of economics (or the "handmaid" school) which accepted the abstract theories but sought to find cases which more or less fitted in with the abstract theories. This group immediately produced those who said that while the "handmaid" idea and the abstract theorists may be right, they proposed to re-examine the original theoretical postulates and, if these appeared to be tenable, to re-examine what were alleged to be disturbing influences tending to different results. Then came the "compromise" school which endeavored to follow the plan of the eighteenth and nineteenth century politicians, who maintained themselves in power by a perpetual plan of compromise with political opponents and thus laid the foundation for the "opportunist" school. The "compromise" school called themselves the originators of the "concurrent view," and generally asserted that economic history and economic theory have an interest

or influential position of their own making, each student undoubtedly following that which appeared to be his personal interest. This left to the future the decision which force, historical or theoretical, had the most potent influence on a political question. This attitude was assumed on the ground that future facts or developments would finally indicate what real pressure historical factors would, or would not, have on economic theory and method.

Gradually a fifth school has appeared which apparently holds that the work of the classical economists ultimately must be replaced, or, if you will, incorporated into the system of historical investigation. Mr. Birnie tends to follow a little more completely this method of presentation (p. 72), when he draws attention to the *nouveaux riches* from the towns who attempted to assist themselves by the dissolution of the monasteries by taking up much of the land, and then marrying their daughters to the slowly impoverishing remnants of the feudal baronage, by which means they kept themselves financially alive. Again (p. 64) the author directs attention to the discovery of the plan that by building ships with narrow decks and long keels, the length of voyages was decreased and with it the cost of oversea trade, while the radius of commerce was increased, thus ushering in the age of discovery.

On the many theories of the change from rural conditions to urbanization, the author is not so clear and does not seem to appreciate that since the town drift has become more intensive and industrialization has tended to create larger and larger masses of population in certain given areas, suitable for concentration and distribution, especially in Britain where now four-fifths of the population is urban, whereas in the United States the urban population is still around two-thirds. Thus Britain's urbanization to America is as 80 to 66. This produces the situation that it is upon urban industrial workers that the wage earning body must rely; and it is from this vast concentration of workers in fixed areas that we must expect, from their vote, the ultimate dictation of fiscal and economic policy and political attitude of a nation. The workers are their own employers.

The book is most interestingly written; and had more maps showing population trends been inserted, it would have been most valuable. (BOYD CARPENTER.)

CASE, LYNN M. (Ed.), *French Opinion on the United States and Mexico, 1860-1867*. (New York, D. Appleton-Century Company, 1936, pp. xxii, 452, $7.00.) The editor of this volume, like some other careful historians, is inclined to question the reliability of newspaper opinion as a barometer of public thought. In the France of Napoleon III, freedom of the French press was impossible for many reasons. In an effort to learn more about the actual conclusions of the French mind of that day, a careful study is presented in this volume of the confidential reports submitted by the *procureurs généraux*. Although the legal training of the officials mentioned perhaps prevented them from appreciating economic problems in their entirety, there appears to be much factual data in the reports, and even more important, the compilations seem to have been composed with scant regard as to whether their contents would or would not please the emperor. The reports are concerned with the three general topics of the influence of the American Civil

War upon French industries; French opinion relative to the American Civil War; and French opinion upon the Mexican expedition. The reports are recommended especially to anyone who is of the opinion that the cotton textile industry of France was the only industry affected, since there is much evidence to indicate that many other industries were also harmed. The volume also seems to make evident that the French people were not consistent supporters of either the South or the North, from 1861 to 1865. Finally, the reports do not convey the impression that the French people had any particular interest in the ill-fated Mexican adventure. The book is well documented and very satisfactorily indexed. (PAUL KINIERY.)

Catholic Who's Who: 1937. With a preface by Ernest Oldmeadow, K. C. S. G. (London, Burns, Oates and Washbourne, 1937, pp. xlviii, 670.) With a sprightly preface by the former editor of *The Tablet*, this ever-welcome volume enters upon its thirtieth year. They do these things well—these English brethren of the Faith, with a sureness of hand that may well serve as a model of accuracy and of taste to all who attempt a similar publication for their own lands. Here the reader will find no "mediocrities," no "nobodies" who have secured entrance by subscribing "beforehand for two or more copies of the high-priced volumes in which they are to be treated as personages of national importance" (p. ix). No one has been given a place in these six hundred pages "who is without some sort of right—ecclesiastical or social, intellectual or philanthropic—to figure there. Admission to its pages is never by payment, direct or indirect" (p. ix). The fact that this *Who's Who* is published by the House of Burns, Oates and Washbourne in London does not mean that the rest of the English-speaking world is ignored. American Catholics will find many a surprise in its pages, and the biographical sketches of our leaders have an objectivity that is extremely satisfactory. (P. G.)

COULTER, E. MERTON (ed.), *Georgia's Disputed Ruins.* (Chapel Hill, The University of North Carolina Press, 1937, pp. xiv, 275.) This volume contains a detailed study of "Certain Tabby Ruins on the Georgia Coast" by Marmaduke Floyd, "An Archaeological Report on the Elizabeth Ruins" by James A. Ford, and an article published in 1816 by Thomas Spalding under the title "Observations on the Method of Planting and Cultivating the Sugar-Cane in Georgia and South Carolina." The purpose in editing these papers is to show that the tabby ruins in Georgia are not Spanish mission ruins but English sugar mills. The study by Marmaduke Floyd takes up more than two-thirds of the volume (pp. 6-189). Mr. Floyd is "a descendant of a Georgia planter family whose early home is now one of the old tabby ruins." Hence it is quite conceivable and also pardonable that Mr. Floyd should want to disprove what, as heading for his thirteenth chapter, he terms "The Spanish Mission Myth." For documents from the Spanish Archives of the Indies in Seville he depends upon the A. M. Brooks transcripts and translations, a work which, to quote a careful investigator, "is far from flawless and can be used only with great discrimination." For the present, therefore, we shall have to suspend judgment on the question whether these ruins were originally

Spanish missions. On the other hand, if unimpeachable evidence bears out the contention that these are ruins of sugar mills and not of mission buildings, then jointly with the Franciscans every true historian, "traditionalists" to the contrary notwithstanding, will want to see "The Spanish Mission Myth" thoroughly and definitely exploded as soon as possible. There are enough myths in American history, ecclesiastical as well as secular, to keep truth-loving and truth-seeking historians busy for many a year to come. To add new myths is a distinct disservice to science and scholarship. There can be little doubt that the present volume puts the supporters of the mission theory on the defensive. Should they succeed in proving that the tabby ruins were originally Spanish missions, the present owners of these ruins need have no fears that the Franciscans will claim them as their property. The reason is because neither in Georgia nor anywhere else were the Franciscan missionaries or the Order to which they belonged the owners of the mission temporalities. They regarded the Indians as owners of these and themselves as custodians and supervisors during the legal "minority" of the Indians. (F. B. Steck.)

Craig, Hardin, *The Enchanted Glass: The Elizabethan Mind in Literature.* (New York, Oxford University Press, 1936, pp. ix, 293, $2.50.) This volume contributes much to the better understanding of the mind and attitude of those authors who lived and flourished during the reign of Queen Elizabeth. With frankness and a constant endeavor to be historically correct, Dr. Craig has given us in the ten chapters of this praiseworthy work a rich insight into the times, the circumstances and the influences of the Elizabethan period and its background. In reading this book one realizes the truth of the principle that we know a period best when we know the forces and the facts that led up to the period under observation. The contributions to scholasticism, the philosophy before the beginning of Protestantism, is indirectly exposed. In doing this the author has been more than a friend to the teachings of St. Thomas and the other master minds of the period before individualism and subjectivism began to dominate the realm of philosophy. He also has given us a wealth of material that goes far in explaining what Shakespeare and Bacon have given to the world of literature. Dr. Craig rightfully believes that false views held by authors should be fully and frankly exposed. The truth and facts given to the world by the writers of the Elizabethan period, as well as their sources and background, are given ample notice. The title attractively sums up the author's purpose, and a perusal of the volume will adequately show that Dr. Craig has realized this purpose. (L. L. McVay.)

Cross, Tom Peete, and Clark, Harris Slover (Eds.), *Ancient Irish Tales.* (New York, Henry Holt and Company, 1936, pp. viii, 609.) The present volume is a representative collection of ancient Irish sagas and romances in English *translation.* The editors are responsible for some translations, but the bulk of the renderings have been made by other scholars. Thus, the long selection from the Táin Bó Cúalnge (Cattle-Raid of Cooley) appears in the fine translation of Joseph Dunn, Professor Emeritus of Celtic Languages and Literatures at The Catholic University of America. But, as the translations

of Early Irish Literature are notoriously scattered and buried in little known and inaccessible journals or books, the editors have performed a most valuable service in making the best of this material easily available. The selections are grouped under the following heads: Tales of the Tuatha de Danann, The Ulster Cycle, The Cycle of Finn, Ossian, and their Companions, Tales of the Traditional Kings, The Voyage of Bran Son of Febal, Place-Name Stories. The arrangement is accordingly on the basis of the traditional sequence and not on that of the order of composition. Each selection is furnished with an introductory note, and important personages and places are described briefly in a Glossary at the end of the volume. Pictures of Queen Medb and Cu Chulain, a map of Ireland in the heroic age, and a genealogical table of the heroes increase the book's attractiveness and utility. There are some misprints, but none really serious. In the Preface or Introduction it might have been well to mention Rudolf Thurneysen, *Die irische Helden- und Königssage bis zum siebzehnten Jahrhundert*, Halle (Saale), 1921. *Ancient Irish Tales* is warmly to be recommended to students of Irish and comparative literature, and of social history. (M. R. P. McGuire.)

Das, Taraknath, *Foreign Policy in The Far East.* (New York, Longmans, 1936, pp. xiv, 272, $2.00.) This volume contains eight chapters and two appendices; Chapters III to VII are in reality lectures given at The Catholic University of America during 1935 when the author was a special lecturer at that institution. The book seeks to explain the significance of political trends in the Far East and within these trends to evaluate the policies of France, Japan, Britain, and those of President Roosevelt.

The author is by birth an Asiatic and it is said now a naturalized American subject—one of the few persons born within the continent of Asia, who in spite of the quota and exclusion acts of the United States has succeeded, where Hindus have failed, to achieve their objects. Naturalized in 1914 and having spent, according to the preface, one year in Japan (1905), it would seem that the author has not been living in Asia regularly for more than thirty years, so that his chapters on American policies should be among his best work. The analysis presented of the various policies of western countries is interesting but too much like a compilation of facts from government reports, rather than a narrative of events in which the author took part. The book would be useful as an introduction to classes commencing to study Asiatic aspects, though that on China is too sketchy to be of permanent value to a student. But in an age that wants its knowledge in tablet form without any attempt to realize or study the predisposing causes of policies and events, this small book will be useful. (Boyd Carpenter.)

Delcourt, Joseph, *Deux saint anglais: John Fisher (1459-1535), Thomas More (1475-1535).* (Paris, Bonne Presse, 1935, pp. 124, 3 fr.). Saint John Fisher was exclusively a churchman, while Saint Thomas More was an outstanding layman. The author of the above work brings forth the fact that both of these saints were not only intrepid martyrs but also the most eminent characters of their day. It is interesting to see the keen interpretation which Mr. Delcourt has given to his theme. (Leon Baisier.)

DUFOURCQ, ALBERT, *Le Christianisme et la réorganisation absolutiste. Saint Vincent de Paul, Pascal et la Révocation de l'Edit de Nantes (1622-1688). Nouvelle edition revue et augmentée.* (Paris, Librairie Plon, 1936, pp. iv, 547.) With a bibliography brought up to date and the latest findings of historical scholars utilized with care, this ninth volume of Dufourcq's *L'Avenir du Christianisme* is a valuable survey of seventeenth-century Church history with France as the focal point. Against the tragic figure of Pascal, Dufourcq projects that of Saint Vincent de Paul as renovator of the clergy and through them of the French Church; around these two he groups the other important figures of the time against a background rich with intrigue, misery, sacrifice, charity and the spectacle of a Catholicism that failed to take advantage of what he calls "le désarroi Protestant." Regarding the history of the reunion of the Protestant churches with the Catholic Church the great drama of a great century, he sees it enacted in two parts, separated by the Peace of Westphalia, and ending in final tragedy for the Church. The flight of James II marked not only the victory of the Protestant party in England but throughout Europe as well. By it William of Orange procured for Protestantism a cohesion it had never possessed before, whereas a united Christendom and the Catholic reform suffered a humiliating defeat. Meanwhile, Caesaropapism had become more bold, anarchy was rampant in the Church, wars continued to disturb the Catholic powers, and human weaknesses brought moral disorder at a time when more men like Vincent de Paul, Jacques Olier, Jean Eudes, Francis de Sales, and women like Mère Agnès, Louise de Marillac, Jane Frances de Chantal, and Margaret Mary Alacoque were needed as perhaps never before.

The charm of Dufourcq's style is second only to the value of his work. His last paragraph indicates not only the dark chapter which he considers the close of the seventeenth century to have been in the history of the Church, but also suggests something of what may be expected in his forthcoming volume, the third and revised edition of his *Voltaire et les martyrs de la Terreur* (1699-1800). There is a table of contents as well as a useful bibliography which he has incorporated in his notes. (J. B. C.)

DUPLESSY, EUGENE, *La Morale Catholique.* (Paris, Maison de la Bonne Presse, 1933, pp. xiii, 569.) The zealous Canon of Notre Dame presents the fifth volume of his advanced course in Religion. After devoting almost two hundred pages to outlining the fundamental principles of morality, he proceeds to the particular precepts and virtues. These are arranged under the traditional headings of duties toward God, neighbor and self. The teaching is brief but limpid and is accompanied by many an historical aspect. The work may be used in junior college classes and serves as an admirable *fil conducteur* through the maze of moral problems upon which it touches briefly but illuminatively. Without doubt, it will enjoy a real success among French educators. (J. F. F.)

DWORACZYK, EDWARD J., *The First Polish Colonies of America in Texas.* (San Antonio, The Naylor Company, 1936, pp. xix, 201.) It appears that the present book was compiled at the instance of the Texas Knights of Columbus Historical Commission. The author is the present pastor of the oldest

Polish parish in America, which was established in 1854 by a band of Polish immigrants numbering about one hundred families who settled at the confluence of the San Antonio and Cibolo rivers in Karnes County, Texas. The place was named Panna Maria in honor of the Blessed Virgin. The author graphically describes the sufferings and hardships of the members of the group and their struggles with the wilderness. He has provided his book with over fifty illustrations, has added short sketches of the history of the other Polish settlements in the Lone Star State, and has gathered his information from books, the press, parish records and the accounts of the first settlers and their descendants. Although the book's lack of professional finish is too obvious and its English, to say the least, a bit bizarre, it contains an engaging story sincerely told. (J. J. ROLBIECKI.)

FAY, C. R., *Great Britain from Adam Smith to the Present Day.* Third edition. (London, New York, Toronto, Longmans Green & Co., 1932, pp. xii, 482.) This economic and social survey of England is in four parts dealing with the fiscal and financial policies of Walpole, Pitt, Huskisson, Peel and Gladstone and later developments; with the development of means of transportation at home and to foreign parts; with changes in agriculture and industry; and finally with the lives and work and organization of the laboring population. This edition contains a supplementary chapter entitled A Decade of Rationalization which brings the subject down to 1932. There is also a new section on bibliography. (F. O'H.)

FOERSTER, NORMAN, *The American State University.* (Chapel Hill, The University of North Carolina Press, 1937, pp. 287, $2.50.) Mr. Norman Foerster is Director of the School of Letters of the University of Iowa, and from this vantage-point he surveys with energy and clarity the American State university, particularly in its relation to Democracy. His experience has been both broad and penetrating, and his intellectual standing (that of a humanist in studies and a conservative in politics) gives his book firmness as well as great relevancy. He shows the glaring defects of the State universities as we, who have worked in them, know them: the shiftiness of standards and the confusion of aims. These defects he attributes to the influence of equalitarianism, humanitarianism, and "scientism" (the misapplication of the scientific method). On the constructive side, Mr. Foerster offers a rational and humane programme of education that is truly liberal but not invertebrate. While it is not precisely what we as Catholics regard as a *fully* liberating education, it is nevertheless a remarkable advance over what it would supplant and it should receive the earnest attention of all educators and formers of the public policy. Certainly it is free of the weaknesses which Mr. Foerster exposes in the current version of liberal education; but, which is perhaps more important, it has the added merit of strength in its own structure, being sustained by a system of values which Mr. Foerster expounds with high persuasiveness. I have not read a more moving statement of the Idea of a Liberal Education (pp. 200-243) in the general or educational literature of this century, and I am fully persuaded that Mr. Foerster is equal to the hard task which he sets himself and other educators of realizing in practice

what he presents in his masterly book. The book challenges comparison with that of Dr. Flexner on American and various foreign universities and does not suffer by such comparison. Although it is probably not in the technical and limited sense a "history," it nevertheless merits the attention and perusal of the readers of this REVIEW, as a classical work in contemporary educational history. (ANDREW CORRY.)

GEORGES, P., *Saint Jean Eudes, Père, Docteur et Apôtre du culte liturgique des Sacres-Coeurs: 1601-1680.* (Paris, Lethielleux, 1936, pp. xviii, 512.) Encouraged by the reception given to the first two editions of his biography of St. John Eudes, Father Georges has prepared a third edition which he has enriched with copious notes and supplementary material, including hitherto unpublished data relative to the departure of the Saint from the oratory, his relations with the mystic Marie des Vallées, the rôle of St. John Eudes as Apostle, Father and Doctor of the liturgical cult of the Sacred Hearts, and the Company of the Blessed Sacrament.

While this excellent book should be of interest to all students of the seventeenth century, nevertheless it is particularly recommended to priests and religious, who will find in its pages fruitful subjects for meditations on the virtues of the priestly and religious states. One cannot read the author's descriptions of the persecutions and sufferings which this saintly priest had to undergo without being moved to feelings of admiration at his boundless patience and immense confidence in the Sacred Hearts, Whose Virtues he so strikingly exemplified. Father Georges is to be commended on his systematic treatment of his vast material, his readable style and especially on his objective treatment of controversial subjects. (FRANCIS LARKIN.)

GERSTER A. ZEIL, P. THOMAS, O. M. Cap., *De Integritate Confessionis.* (Torino, Marietti, 1934, pp. viii, 115.) Father Thomas published a book on the questioning of penitents in 1929. He now gives us a solid and conservative discussion of the problems relative to integrity of confession. The treatment is not exhaustive nor is the bibliography all that could be desired. One problem in particular is left unmentioned: the unusual shame which a penitent would feel in confessing to a particular confessor, owing to some accidental or external relation towards him, is considered by several modern authors to be a grave extrinsic inconvenience sufficient to excuse from material integrity. The treatise concludes with a practical supplement giving fourteen "casus conscientiae" taken principally from the well-known work by Genicot and from the *Linzer Quartalschrift.* In spite of minor defects, priests will find in this little volume, a valuable aid in the care of souls. The quotations from St. Bonaventure are apt and noteworthy. (J. F. F.)

HANNA, A. J., *Fort Maitland.* (Maitland, Florida, The Fort Maitland Committee, 1936, pp. xxi, 92.) This publication, written to give a complete picture of Fort Maitland, its history and significance, is a fine work of historical study. A chronology of events pertinent to the location of the fort, a history of the man for whom it was named, the details of its building, and a description of its lake make up the book. Documentary evidence and explanatory notes are had in profusion and are very well selected. The Seminole

Indian War and its problems are detailed. But only very briefly in the chronology of historic events in Florida does the author make note of the work of the Spanish Franciscans. However, the book is a good example of the collection of historical source material relevant to one event. (W. J. SCHIFFERLI.)

HILL, RAYMOND THOMPSON (ed.), *Two Old French Poems on Saint Thibaut.* (New Haven, Yale University Press, 1936, pp. 182.) This volume, number eleven in the Yale Romantic Series, contains two thirteenth-century poems on the life of Saint Thibaut, together with the Latin source of the second. It is a carefully-done piece of work, with a full introduction on various linguistic and historical aspects of the two poems. One of the most popular literary genres during the Middle Ages, the majority of these saints' lives still remain unedited. Mr. Hill's edition of these two lives is an excellent one, with a complete scholarly apparatus and helpful glossaries. The format of the book is attractive, and the volume on the whole maintains the high standard of the studies which have already appeared in this series. (LEON BAISIER.)

KIBRE, PEARL, *The Library of Pico della Mirandola.* (New York, Columbia University Press, 1936, pp. xiv, 330, $4.00.) This doctoral dissertation from Columbia University is a study of the private library of one of the most prominent dilettantes of the late *Quattrocento.* The author, after giving a brief history of the library, enters into a detailed analytic description of its contents under the general captions: Greek works; books in oriental languages; Latin writings: belles lettres, theology and philosophy; occult and natural science. The work is largely bibliographical in its nature, but due consideration was given to the writings of Pico and to the subjects of contemporary concern in evaluating his intellectual interests. A sixteenth-century manuscript inventory, formerly part of the Orsini collection and now in the Vatican Library, is published as an appendix, each entry being compared with an earlier catalogue of the library, made in 1498, and published by Galori Cesis in his biography of Pico. Where identification was possible, bibliographical data is given for each item. The monograph is important, not only because it throws light on the wide interests and shallowness of Pico and many of his contemporaries, but also because it offers corrobative evidence from a new point of view for dispelling some erroneous notions still in vogue regarding the classical Renaissance. In his enthusiasm for the literature of ancient Greece and Rome, Pico, whose philosophical ideas were a strange mixture of Neo-Platonism, Aristotelianism, and Cabalism, lost neither his love nor his preference for the great scholastic thinkers of the Middle Ages. (J. B. WALKER.)

KIMBALL, ELIZABETH GUERNSEY, *Serjeanty Tenure in Medieval England.* (New Haven, Yale University Press, 1936, pp. ix, 277, $3.00.) This work represents a comprehensive study of one of the less significant feudal tenures, but one which supplies information in regard to feudal law and feudal society which is quite necessary for a proper understanding of both. With the exception of J. H. Round, most modern writers have neglected the subject

which has now been carefully studied by Miss Kimball. The author has collected a vast amount of detailed information which, under the direction of more than one outstanding historian, she has organized carefully and expressed clearly. There is a critical bibliography and a good index. (F. A. MULLIN.)

LAMPING, P. SEVERIN, O. F. M., *Menschen Die zur Kirche kamen. Selbstdarstellungen moderner Gottsucher aus einundzwanzig Nationen.* (Munich, J. Koesel & F. Pustet, 1935, pp. 349.) The reader will find in these pages a striking illustration of the old saying that all roads lead to Rome. The converts whose experiences have been collected between the covers of this attractive volume mostly have won fame in their various pursuits, running the whole gamut of human achievements as far apart as diplomacy and sports. Psychologically it is interesting to learn that almost any occurrence, however trivial and banal it may be when looked at from without, can become the occasion of a conversion and the vehicle of divine grace. A death, a disappointment in love as well as a happy love, a haunting word, all may lead to the threshold of the true Church. We have here human documents of an intensely interesting kind and truly worth reading. (C. BRUEHL.)

METZGER, CHARLES H., S. J., *The Quebec Act. A Primary Cause of the American Revolution.* (New York, The United States Historical Society, 1936, pp. x, 223.) Not the Quebec Act in itself but a phase of the reaction to certain of its causes is the subject of this work. More definitely, it is, as the introduction states, a study, based upon local and contemporary sources, of the reaction of the American colonies to the toleration clauses of the Quebec Act, with a view to determining whether that reaction should be regarded as an important factor in the War of Independence. The author approaches his subject through a study of the religious backgrounds of the colonies, and the position of the Catholic population within them. Then, taking his stand on the statement of John Adams as to the sources from which "an unerring demonstration of the sentiment of the people of America may be drawn," he proceeds to an examination of the utterances of the press, the pulpit and the assemblies of the day; to this he adds a study based upon the correspondence of the political leaders, and of the ephemeral literature of the period.

This particular aspect of the Quebec Act has so far not received more than a passing notice from historians. Coffin, writing nearly half a century ago, and Coupland in recent times are both concerned with the origin and aims of the Act, the one denouncing it as the most disastrous in British political history, the other proclaiming it a triumph of British statesmanship. Both are convinced that it was an important cause of the Revolution; but this phase of the subject, still more the religious side of it, is outside their inquiries. In 1913, Van Tyne, after a twelve years' study of the Revolution, expressed his conviction that among its causes "we must henceforth give more weight to the religious factor." But his study of this factor is largely confined to the political activities of the dissenting clergy and the opposition to Episcopalian officialdom. About the same time Cardinal Gasquet threw out the statement that religious bigotry aroused by the concessions to the Cana-

dian Catholics was the principal cause of the Revolution; which is only what old Doctor Johnson repeatedly said at the very time of the Revolution itself. The question remained as to what exactly the measure and strength of that religious animosity was, and how far it should be reckoned with as a force behind the revolt; and it is Father Metzger's contribution to his much-debated subject to have brought to the answering of this question a mass of evidence drawn from a great number and variety of contemporary sources. This evidence he leaves to speak for itself; it would be hard indeed to generalize upon any phase of an historical event so full of paradox, and upon which the truest word very probably is that its cause far transcended any act or group of acts. Nevertheless, given certain colonial conditions that are clear matters of history, one cannot imagine a more effective slogan furnished to an astute leader than that suggested by the religion clauses of the Quebec Act. (S. V.)

MONROY, Fr. JOEL L., *La Santísima Vírgen de Mercedes de Quito y Su Santuario.* (Quito, Ecuador, Editorial Labor, 1934, pp. 514.) Father Monroy of the Mercedarian Order of Quinto traces in this somewhat bulky volume the rôle of the *Santísima Vírgen de Mercedes* in the history of Quito. The author affirms in his introduction that his purpose is "to limit the presentation to the city of Quito and to the blessings granted by the Blessed Mary, who for four centuries has guided the destinies of our country as protectoress." The image of the Blessed Virgin, enshrined in Quito, has been one of the vigorous symbols of Ecuadorean Catholicism and has on innumerable occasions served to stimulate the devotion of the residents of the capital, particularly when trials and calamities have beset them. This striking devotion, which endures to this day in all its vigor, is the central theme of this strictly historical study. Father Monroy recounts the origin of the devotion, the establishment of the Mercedarians in Quito and the creation of the temple which has become in the course of time the most singular sanctuary in Ecuador.

Apparently limited in scope this volume treats in its ramifications of a vast number of events in the history of Ecuador. The religious life of the colony and the vicissitudes of the convent of the *Merced* and the shrine itself serve to reflect the movement of affairs from the arrival of the Mercedarians to the present time. Father Monroy writes extremely well and as in his other works, displays a remarkable ability for choosing and employing the sources. (RICHARD PATTEE.)

MONROY, Fr. JOEL L., *Los Religiosos de la Mercel on la Costa del Antiguo Reino de Quito.* Vols. I and II. (Quito, Ecuador, Editorial Labor, 1935, pp. 256 and 338.) This two-volume study traces the history of the Mercedarians from the first appearance in the territory of what was to become Ecuador, during the sixteenth century. Together with the Jesuits the Mercedarians have played a close part in almost every historical event of this region of South America. Hence the importance of a unified, substantial examination of the evolution of the order.

Perhaps no South American country has been so vitally and intimately affected in its history by the great religious Orders than Ecuador. From the earliest colonial times down to the present, the link is closed and through the

Orders can be studied the spiritual and cultural processes of the territory. Father Monroy has chosen to follow a strictly historical chronology, with reference to every important occurrence in the Mercedarian Order from the beginning. Unfortunately, the work at hand does not go beyond the period of the colony, terminating in the late eighteenth century. The technique is excellent and the sources well selected. Father Monroy has had access to the best historical collections for the purpose of this task, notably the archives and library of the magnificent *Convento de la Merced* in Quito. For the student of the religious history of Ecuador, these two modest volumes are indispensable. (RICHARD PATTEE.)

MUG, Sister THEODOSIA, *Journals and Letters of Mother Theodore Guerin.* (Saint Mary-of-the-Woods, Indiana, 1937, pp. xxxi, 452.) The name of Mother Theodore Guerin is known not only in the Middle West but also in the far places of America, where her daughters in religion have carried her fame. Anything pertaining to her, therefore, must be of interest to her clients, who look forward prayerfully to her early canonization. Quite decisively does the work of Sister Theodore advance in the way of increasing interest in Mother Theodore. Born in Brittany, France, October 2, 1798, Anne Therese Guerin joined the Order of the Sisters of Providence, August 18, 1823. Seventeen years later on the occasion of the appeal of Bishop de la Hailandière, of Vincennes, Indiana, to the Convent of Ruille-sur-Loire, Sister Theodore's superior saw in her "the only Sister capable of making the foundation. If she consents," said the Superior, "we shall send you Sisters next summer." The *Journals and Letters* bring us a vivid picture of the journeys of Mother Theodore and the early struggle of the Sisters of Providence in the foundation of Saint Mary-of-the-Woods. Perhaps there is no more dramatic sentence in all the records of the early missions than that in which Mother Theodore notes the end of her journey from France to Indiana: "We continued to advance into the thick woods till suddenly Father Buteux [pastor of Saint Mary-of-the-Woods, who had met them at the Wabash River] stopped the carriage and said, 'Come down Sisters, we have arrived.'" Such was the intrepid spirit that initiated the now magnificent Saint Mary-of-the-Woods College. As a printed collection of the correspondence of Mother Theodore, the book serves as a valuable contribution to the historiography of the early Church in the Middle West. But the *Journals and Letters* serve another purpose. Both contemporaries as well as those who have examined her work in the century that has passed have looked upon Mother Theodore as a person of eminent sanctity. The book is but another link in a long series of events that lead to the day—her admirers hope—of her recognition on the Altar of the Church. The book is well edited, of readable type, and carries an index of eight pages. (FINTAN WALKER.)

OMAN, CAROLA, *Henrietta Maria.* (New York, 1936, Macmillan, pp. xiii, 366, $5.00.) The figure of Charles I has somewhat overshadowed the tragedy which went to make up the greater part of the life of Henrietta Maria. Perhaps this is due to historians having accepted too blindly the latter's famous expression that she was the happiest and most fortunate of queens. The happiest woman in the world she might have been then, but that was before

the Puritan Revolution, before Marie de Medicis had taken up her unwelcome residence at St. James's, before Henrietta Maria herself was obliged to seek money and refuge in Holland and in France, and most assuredly before that January day in 1649 when at the age of thirty-eight she found herself a widowed queen. Even after her return to England when her son, Charles II, was firmly established on his father's throne, Henrietta failed to capture any of that happiness which Van Dyck saw in her when he was painting his portrait of her years before. She was just "a very little plain old woman" who soon would be given a sleeping potion that instead of inducing sleep would bring death to her at her Chateau of Colombes. This was on the tenth of September, 1669. One hundred years later her body would be robbed of its coffin and thrown into a ditch behind the Abbey of St. Denis. One of the most romantic queens in all English history, she is also one of the most tragic. This is what Miss Oman succeeds in portraying. Written in a delightfully popular style, her book also gives the impression of careful research. The attempts of Henrietta Maria to restore the Faith to England, chiefly through the papal envoys, Conn, Rossetti and Panzani, are not passed over, although the author fails to mention in her bibliography the important contribution of Gordon Albion's *Charles I and the Court of Rome*, noticed in this REVIEW last year. There are nine very lovely plates, a table of contents and an index. (JOSEPH B. CODE.)

O'NEILL, EDWARD H., *A History of American Biography, 1800-1935*. (Philadelphia, University of Pennsylvania Press, 1935, pp. ix, 428.) In his introduction on the nature and development of biographical writing, the author gives as a definition of biography "the re-creation of a man as he really was, as he lived and moved and had his being." In the light of this definition he proceeds to examine American life-writing from 1800 to the present day. In the first part he develops by subject chronologically the progress of life-writing in America to the end of the World War. The second part is taken up wholly with a discussion of biographies of Washington and Lincoln. Post-war biographies form the subject of the third and last part. A supplementary chapter was added by the author in which he discusses the important biographies appearing in the year before publication.

The present survey is the first of its kind. It treats an enormous number of biographies, many of which are unheard of today. Such exhaustiveness makes for rather tedious reading. The author submits all the important—and many unimportant—biographies to criticism; but everywhere he seems to remain consistent with his own definition of what good biography should be. Catholic biographers are duly noticed, and receive their just mead of praise. This special work is a valuable addition to American historical writing, and should be useful to future biographers in finding and evaluating secondary sources. Exception might be taken to the statement (p. 6) that medieval life-writing, since it is for the most part pure hagiography, is, therfore, outside the realm of comment and criticism. Such an assertion overlooks the work of the Bollandists. The book is furnished with a complete bibliography and a good index. (HAROLD J. BOLTON.)

PRÉCLIN, EDMOND, *Histoire des États-Unis.* [Collection Armand Colin. Section d'Histoire et Sciences économiques, No. 193.] (Paris, Librairie Armand Colin, 1937, pp. 221, 13 fr.) This is a concise manual of American history to 1914. It subordinates political events to social history, and provides a satisfactory brief sketch of the interests, sentiments and ideas of the American people as a social group. It is intended for the use of French school and university students. (JOHN J. MENG.)

ROSS, COLIN, *Unser Amerika: Der deutsche Anteil an der Vereinigten Staaten.* (Leipzig, F. A. Brockhaus, 1936, pp. 317.) This book reads like a romance or novel, and it is apparently intended to be a popular book without scientific ambition. The author has not bothered about authentic references, sources, quotations, documents. It introduces one in a pleasant and even fascinating way to the history and problems of German-American life in the United States on the principle that a good story and a good argument, a lively discussion, personal reminiscences, and carefully selected chapters will have a greater practical value than the mere transcription and enumeration of facts. There is a welcome synchronic chronological table of events, however, at the end of the book, and there are added some charts and maps. Only such events and persons are portrayed as are characteristic of a period. No exhaustive treatment of history is attempted but the important and significant features are presented through simple and fluent narrative. It gives the influence of German culture proper: architecture, music, letters, philosophy, religion and education are stressed. In fact the religious history and aspects are omitted as is usually the case in this type of books. The cultural background of America is described as Lutheran-German.

The contents of this book may be briefly indicated by the following terms: name "America"; Charles V; earliest colonization; Germans at Jamestown (1607); the Puritans and the "Mayflower"; Peter Minuit; New Amsterdam; New Sweden; Germantown (1683); Moravians in Pennsylvania; Palatinates at Hudson and Mohawk rivers; first German newspapers; Redemptioners; Franklin, Mühlenberg, Herkimer, Steuben, Valley Forge, Kalb; the Puritan myth; the French myth; the Anglo-Saxon myth; the War for American independence as an economic affair; treason of Benedict Arnold compared to loyalty of Germans; German bodyguard of George Washington; Yorktown; "all men are created equal" as an hypocritical propaganda phrase; the compromises of the Constitution; Thomas Paine; the French in Canada; the dream of a German state in America; the Middle West; Friedrich Munch; Paul Follen; early Wisconsin; early Texas; Astor and Sutter on the Pacific Ocean; New Ulm in Minnesota; foreigners invited, and immigration encouraged for material reasons; the Civil War as economic war; Carl Schurz and other Germans in the Civil War; nativism; liberty-loving Germans of the period from 1830-1860; decline and end of German political influence around 1900; growing American hostility toward imperial Germany; false American principle of equality of man (page 253); lack of political ability among Germans; Theoodore Roosevelt; the World War; end of real democracy in the United States; the Nazi-idealogy as the only remedy and salvation of the United States.

As we notice in this book a German looks at German-American political life from the viewpoint of National-Socialism, that means the emphasis is on race and the "biological" makeup of our people and our country. Mr. Ross resents the idea that the United States is exclusively an Anglo-Saxon country, even today an English colony or an indiscriminating melting pot of races in favor of English civilization and purposes. He sees in the United States a cultural conglomerate and mixture of many peoples, a structure all of its own, not English, not German, not Irish, not Italian, but American; something new in a new world and in a new form; each of this competent part made its own contribution and has a right for full recognition. The German share has been underrated; in American history books it has been belittled or suppressed.

One reason for this lack of sense of their importance and the inferior position of German-Americans is given by the author: the German group in America never had a definite philosophy of state and race. Today this philosophy is to be provided by the ideas of the new National-Socialist Germany, not in the interest of Germany, but for the benefit and welfare of America only. Ross recommends, therefore, the future political unification of all Americans of German descent, not, however, necessarily in the form of a political party but as an organization that may make its influence felt on politicians and claim equality and even leadership because German blood runs through 30 million Americans, because German blood was willingly sacrificed on the altar of American liberty, because the basic outlook on life in America is Protestant, meaning Lutheran; and because there is now a new concept of state and "Volk" existing which will sweep away liberalism and democracy of the old type. Now is the time for action and thought. Now a new era is in the making. The present crisis of the United States can be overcome only by application and spread of the National-Socialistic philosophy which replaces the old ambition of America to level all European ideas into an idealogy of democracy and equality of man by the new Hitler doctrine of "blood and soil." (PAUL G. GLEIS.)

RYAN, LEO R., Ph. D., *Old St. Peter's, the Mother Church of Catholic New York: 1785-1935.* (New York, United States Catholic Historical Society, 1935, *Monograph Series*, XV, pp. xiii, 282.) Under the able editorship of Thomas F. Meehan, K. S. G., during the past quarter of a century and more, the volumes of the Society's *Monograph Series* continue to add their wealth of information to our rapidly increasing library of Americana Catholica. The sesqui-centennial of the first parish in New York City has fortunately not passed without its historian. Dr. Ryan's monograph is all that the exact historical student might ask. He has given us in twelve chapters the story of St. Peter's from its dedication in 1785 to the year 1935, and has told that story in so masterly a way that his work bears out the sub-title of his volume—"Mother Church of the State of New York." Although offered to Fordham University in partial fulfillment for the requirements of the degree of doctor of philosophy, there is no staid air of the dissertation about its pages. The bibliography shows a careful selection of archival and printed material, and there is also a goodly list of periodical articles which display the rather large amount of previous work done on the same and allied sub-

jects. There are some rough spots along the way during the early years of the parish—quarrels between priests, racial misunderstandings, disorders arising from trustee troubles, bankruptcy—but all are treated with a objective candor that deserves high praise. Some splendid names are on the roster of the priests who served the parish—the Jesuits: Ferdinand Farmer, Anthony Kohlmann, Benedict Fenwick and Peter Malou; the Capuchins: Charles Whelan and Andrew Nugent; and the Dominicans: William O'Brien, Michael Burke and Charles Ffrench; and of the diocesan clergy, John Power, Charles C. Pise, William Quinn, Michael Farrell, James McGean, and the late lamented James F. Noonan, to whom the book is dedicated and who was largely responsible for its research. To those interested in the early history of Catholicism in its present greatest American center, there is no need of giving a synopsis of the book's contents. To those who may wish to purchase a copy, the Society's address is 346 Convent Avenue, New York City. The work reflects credit on the department of history of Fordham University and on its genial head, Rev. Dr. Demetrius B. Zema, S. J., who directed Dr. Ryan in his study. (P. G.)

STEIGER, G. NYE, *A History of the Far East.* (Boston and New York, Ginn and Co., 1936, pp. vii, 928.) This volume has thirty-two chapters, a bibliography and an index, with thirty-three maps. Of the bibliography let it be said that it is similar to what the Library of Congress will readily supply to any student desiring a list of books on the countries and areas covered within this book, but, of course, it does not contain a list of the European government reports, or those of India, except in more recent times. Nor are there references to the larger histories by native authors. Thus it would seem the author has relied upon modern American and English writers, not upon original (native) material, whether governmental or the work of individuals. This work is a compilation based on previous occidental writings and not on the literature of India, China, or Japan. In fact, the curiously worded first four lines of the preface could be used to support the suggestion that the author is dependent upon purely occidental sources in writing his book.

The index discloses gaps. There is no mention of the Tuvinian Republic, now under Soviet control; nor is there any mention of the new railroads now being built from the Trans-Siberian main line to outer Mongolia, which railroads are in the opinion of observers intended to penetrate as far as Urga and Kalgan. Maps of these intended routes were in North China in 1933 and 1934. The note on the Tanaka Memorial is insufficiently dealt with, considering the exposé made of this by Premier Inukai in the book, *Japan Speaks,* by K. K. Kawakami, published in 1932, four years before this author issued his volume. Indeed, though the volume deals with China, Japan, India, Central Asia, and the Russian advance across Asia, and Indo China, it appears that the author has not quite understood the magnitude of his task and thus has produced a somewhat unbalanced book, for he devotes one-fourth of the chapters to China, one to the United States, two mainly to Russia, three to Central Asia and five to Japan. The index discloses only five references to Persia.

There is no reference in the index to Barga or Hu Lun Buir, the new Soviet Republic of Tannu Tuva, or Viscount Ishii, while the transliteration of Chinese and Japanese names, personal and proper, will not meet with universal acceptance. The use of a heavier face type for reference to the maps is indeed useful in the index and the author is to be congratulated on using this time and space-saving device. In spite of these comments, it does seem a profound pity that the modern publisher cannot be induced to issue biennially a volume of essays on oriental progress and development dealing more fully with the literature, the arts, and the religious philosophies of Asia, rather than the perpetual issue of books which, because their authors are personally unacquainted with Asia, must follow the wretched system of compilation based on the legalistic interpretation of western rights in Asiatic countries, which are so often supported by appeals to Roman and Roman Dutch law, of which China, Japan and India were ignorant until missionaries came to spread a larger faith of the Brotherhood of Man and the Fatherhood of God. (BOYD CARPENTER.)

STOEHR, Dr. HERMANN, *So half Amerika. Die Auslandshilfe der Vereinigten Staaten; 1812-1930.* (Stettin, Oekumenischer Verlag, 1936, pp. 326.) This is a book which will bring real joy to those who dream dreams of a united and peacefully cooperating human family. The help which the United States at various times have generously given to nations in distress is much more than a passing act of national charity which heals temporary wounds or a fine gesture of philanthropy, it is the first step to a real understanding between the nations of the world and the realization of the common brotherhood of mankind. Benevolence on the one hand and gratitude on the other will meet to pave the way for the advent of that universal world peace which we now so ardently but hopelessly desire. It is this thought which has inspired the book and there is every reason to hope that it will bind the giving and receiving nations in a closer union. (C. BRUEHL.)

SULLIVAN, KATHRYN, *Maryland and France, 1774-1789.* (Philadelphia, University of Pennsylvania Press, 1936, pp. vi, 195, $2.00.) Mother Sullivan, of the Religious of the Sacred Heart, under the capable direction of Professor St. George L. Sioussat, has put together a generally satisfactory study of the relations between France and Maryland during the formative years of the Republic. Where she deals briefly with the broader phases of Franco-American relations during this period she has repeated as valid such time-hallowed inaccuracies as the statements that Rodrigue Hortalez and Co. was a "fictitious" commercial house (p. 34), that Vergennes did not receive Deane in Paris until after the news of the Declaration of Independence reached Europe (p. 39), that Great Britain "suspected" the existence of a Franco-American treaty of alliance before it was formally announced to her (p. 49), and that the motives which prompted that alliance are "debatable" (*ibid.*). But these are to be found in the least important sections of the book. Mother Sullivan has provided a concise account of the relations between Maryland and the French Ministers in Philadelphia from 1778 to 1789, and that is a valuable contribution. The history of Revolutionary diplomacy in Philadelphia has received scant attention from scholars. Any study that helps to

remedy this neglect in even one particular is worthy of praise. (JOHN J. MENG.)

WALSH, WILLIAM THOMAS, *Isabella the Crusader.* (New York, Sheed & Ward, 1935, pp. 308, $2.50.) This biography is a condensation of the author's *Isabella of Spain*, published in 1930. Mr. Walsh gives us the same interesting and informing picture of one of the world's foremost women as is to be found in his larger study. The author's treatment of the Inquisition and the problem of the Jews is a bit cautious. "The later decline of Spain was due more to the discoveries of Christopher Columbus, than to the exodus of either Jews or Moors. Spain exhausted herself in the stupendous effort to colonize and civilize the New World." The book is a decided contribution to the study of pre-Reformation Spain and Europe. (HERBERT W. RICE.)

WHELAN, DOM BASIL, O. S. B., *Historic English Convents of Today.* (London, Burns Oates and Washbourne, 1936, pp. viii, 277.) Ever since the publication of the *English Catholic Refugees on the Continent: 1559-1795* (London, Longmans, 1914), we have needed a well-written and popular account of the valiant English nuns who kept religious ideals secure all through the two centuries and a half of their exile on the Continent, until the way was open to return to their beloved England. Dom Basil has given us the book we needed. In sixteen concise chapters he has re-told the story of the founding of the English convents in France and Belgium and of their present-day establishments in England. The book owes its inspiration to the late Abbot Cuthbert Butler. "It is indeed," writes Dom Basil, "a thrilling story and one well worth telling, the more so as practically all the communities in question still exist today, having been transplanted to this country during the troubles of the French Revolution" (p. vii). The author well says that to these valiant women who maintained monastic and conventual life intact for over two hundred years, Catholics of contemporary England owe a debt which can never be fully repaid. As Father Leo Hicks, S. J., pointed out in a recent issue of the REVIEW (July, 1936, p. 129), the present reviewer gathered materials for a second volume to be entitled *The English Counter-Reform* to be based to a large extent on the literary activity of the exiles, but owing to university duties has never had the leisure to do so. It may be interesting to note that it was the presence of American boys and girls in the colleges and convent schools of the English *diaspora* which led the reviewer into the field of American Catholic history. One of the links binding Catholic England and America is the Port Tobacco (Maryland) Carmelites who came from the houses of Antwerp and Hoogstraeten, now at Lanherne and Chichester. Dom Basil apparently is not interested in the American aspect of these old English convents. (P. G.)

WILLIAMS, WATKIN, *Saint Bernard of Clairvaux.* [Publications of the University of Manchester, no. CCXXXVII, Historical Series no. LXIX.] (Manchester, Manchester University Press, 1935, pp. xxxviii, 423, 25/ net.) This is not only the best work on St. Bernard which has appeared in English, but has a right to a place beside Vacandard's great biography as one of the

most important modern studies on the *Doctor Mellifluus*. While modestly acknowledging his indebtedness to Vacandard, the author has in fact examined the original sources afresh, visited all the scenes connected with the life and work of St. Bernard, and has attempted, on broader lines than Vacandard, to interpret the great saint against the political, social, intellectual, and religious background of his age.

It is a pleasure to add that the book is exceptionally well written. The reader cannot help being infected with the biographer's enthusiasm for his subject. From the Preface to the Indices one is told and above all one is made to feel that the work has been a labor of love. Without interfering with a critical and unbiased treatment of his theme, this enthusiasm of the author gives much charm and vividness to his style, literary qualities which, unfortunately, are becoming too rare in the historical writing of our time. (MARTIN R. P. MCGUIRE.)

ZEITLIN, SOLOMON, Ph. D., *The Jews: Race, Nation, or Religion? A Study of the Literature of the Second Commonwealth.* (Philadelphia, Dropsie College, 1936, pp. 41, $0.75.) As indicated in the subtitle the author limits his investigation to the period of the Second Temple and draws his arguments from the best authorities, including the early Tannaim. In successive sections, he considers the terms: Judaeans, Co-religionists and Israelites. In pre-exilic times, there had been a race, a religion, and a nation. After the restoration, the race was mixed and there was only a nation and a religion. The term Judaeans is used mostly for the nation and is applied by the Jews themselves to those who resided in Palestine, but not to the Jews living outside. The Co-religionists are not part of the nation but are of the religion. After the final fall of Jerusalem under Barkokba (2d century, A. D.) there is but a religion left; the Jews call themselves Israelites but are called Judaeans by others; the bond of unity has become purely religious. This discussion clarifies many obscure points. We wonder what the present attitude of the Jews is with regard to these questions, and we hope Doctor Zeitlin will bring down his studies to the present day. Of course, it must be a slip when the author (p. 39) sees an allusion to the rock of Jerusalem in the words of Our Lord to St. Peter: "Upon this rock I will build my Church." (R. BUTIN, S. M.)

PERIODICAL LITERATURE

MISCELLANEOUS

Interpreting Literature by History J. S. P. Tatlock (*Speculum*, July).
History and Religion. Archbishop Goodier (*Dublin Review*, July).
Christianity as History. C. C. Morrison (*Christendom*, Summer).
Plato's Philosophy of History. Georgia Harkness (*Christendom*, Summer).
Protestantism in the Present World-Situation. P. J. Tillich (*American Journal of Sociology*, September).
The New Medievalism. S. H. Nulle (*South Atlantic Quarterly*, July).
Intellectual Attacks upon Christianity. E. L. Pennington (*American Church Monthly*, August).
Some Phases of Religious Feeling in Later Paganism. Campbell Bonner (*Harvard Theological Review*, July).

The Stoic Doctrine of Indifferent Things and the Conception of Christian Liberty in Calvin's *Institutio Religionis Christianae*. E. F. Meylan (*Romanic Review*, April).

The Economic Causes of the Expulsion of the Jews in 1290. P. Elman (*Economic History Review*, May).

The Church and Jewry. G. W. Rushton (*Catholic World*, July).

L'Église et le Communisme (continued). R. Boigelot, S. J. (*Nouvelle Revue Théologique*, July-August).

Had the Crucifixion a Political Significance? H. P. Kingdon (*Hibbert Journal*, July).

Liturgy in the Infant Church. E. L. Heston, C. S. C. (*Ave Maria*, September 11).

Origen, Augustine and Plotinus. John Murray (*Month*, August).

Ideas of the Shape and Habitability of the Earth prior to the Great Age of Discovery. E. G. R. Taylor (*History*, June). Historical revision, with especial reference to the beliefs of the Fathers of the Church against the theory that the earth was flat.

The Orthodox Slavic Oriental Churches. Victor Rogulij, O. M. C. (*Salesianum*, July).

The Witches. Dorothea Rudd (*Quarterly Review*, July).

The Toscanelli Letters and Columbus. C. E. Nowell (*Hispanic American Historical Review*, August).

The Philippine Commonwealth and the Catholic Church. D. M. Cummings, C. SS. R. (*Irish Ecclesiastical Record*, September).

Mexican Bibliography in 1935. R. H. Valle (*Hispanic American Historical Review*, August).

La persécution religieuse au Mexique. Un Religieux Mexicain (*Nouvelle Revue Théologique*, June).

Present Status of Religion in Soviet Russia. J. F. Thorning (*Catholic World*, July).

Japanese Religion. L. H. Tibesar, M. M. (*Primitive Man*, April).

Die religiöse Lage im heutigen Ägypten. Wilhelm Bönner, S. J. (*Stimmen der Zeit*, September).

EUROPEAN

Die gestaltenden Kräfte der römischen Kaiserzeit. Erich Sander (*Historische Vierteljahrschrift*, XXXI, 2).

Der "Romanus" in den frankischen Rechtsquellen. S. Stein (*Historische Vierteljahrschrift*, XXXI, 2).

Die Kirchenpolitik Friedrichs des Grossen. Walter Schneider (*Historische Vierteljahrschrift*, XXXI, 2).

Der hl. Ulrich von Augsburg in seiner Zeit (890-973). Herman Ries (*Pastor Bonus*, June-July).

Waren St. Castor und seine Gefährten Spanier? J. Wagner (*Pastor Bonus*, June-July).

Johannes Damascenus in der Chronik des Salimbene: ein Beitrag zur Übersetzungstätigkeit Burgundios von Pisa und Roberts Grosseteste, Bischofs von Lincoln. Hugo Dausend (*Theologische Quartalschrift*, 1937, no. 2).

Le voyage d'Urbain II et ses négociations avec le clergé de France (1095-1096). René Crozet (*Revue Historique*, April-June).

St. Vincent de Paul: *Pater Patriae*, II. Joseph Leonard, C. M. (*Irish Ecclesiastical Record*, July).

Heroes of Christianity, XXIII: St. Caesarius of Arles. E. L. Pennington (*American Church Monthly*, September).

Les prisons de Jeanne d'Arc entre Compiègne et Rouen. E. Lomier (*Revue des Études Historiques*, January-March).

La Père Emond Auger, Confesseur de Henri III (1530-1591). Paul Deslandres (*Revue des Études Historiques*, January-March).
L'Abbaye normande Savigny, chef d'ordre et fille de Citeaux (concluded). Jacqueline Buhot (*Moyen Age*, October-December, 1936).
Chez les Princes Évques de Liége. Paul Harsin (*Revue Générale*, July).
Sur l'histoire de l'élection de l'évêque Hugues d'Angoulême (1149). Johannes Ramackers (*Moyen Age*, October-December, 1936).
Pietro Napoleone Bonaparte e Gregorio XVI (continued). *Civiltà Cattolica*, June 5).
Ce que nous devons à Mgr. Freppel. Francis Vincent (*Correspondent*, May-June).
Léon Bloy: Gnade und Grenzen einer Sendung. Franz Hillig (*Stimmen der Zeit*, July).
Catholic Alsace and M. Blum. Francis Somerville (*Month*, July).
St. Theresa's First Foundation. Montgomery Carmichael (*Dublin Review*, July).
I Cattolici di Spagna ai Cattolici bolscevizzanti di Francia. G. de Rossi dell' Arno (*Rassegna Nazionale*, June-July).
The Plight of Religion in the Patriarchate of Lisbon. R. S. Devane, S. J. (*Irish Ecclesiastical Record*, July).
The Church in Germany at Bay. R. E. Wolfe (*Month*, September).
Religion and Politics in the German Imperial Cities during the Reformation, I. Hans Baron (*English Historical Review*, July).
Baron von Hügel and the Vatican. N. W. MacKie (*American Church Monthly*, September).
Études sur les églises romaines: l'empereur Otton III à Rome et les églises du X^{e} siècle. Émile Mâle (*Revue des Deux Mondes*, September).
Alexander III. J. J. O'Connor (*Light*, August).
Roman Holy-Day. Mark Barron, O. P. (*Dominicana*, September). St. Philip Neri.
The Yugoslav Concordat. A. Christitch (*Month*, September).

BRITISH EMPIRE

The Last Phase of Anglo-Saxon History. R. R. Darlington (*History*, June).
A Note on the Career of Wulfstan the Homilist. D. Whitelock (*English Historical Review*, July).
St. Cuthbert's Pectoral Cross and the Wilton and Ixworth Crosses. T. D. Kendrick (*Antiquaries Journal*, July).
Albert, Saint and Scientist. Jordan Minichiello, O. P. (*Dominicana*, September).
The English Martyrs and English Criminal Law, II. H. W. R. Lillie, S. J. (*Clergy Review*, August).
The Personality of Henry the Eighth. C. W. C. Oman (*Quarterly Review*, July).
The Marriage and Character of Archbishop Holgate. A. G. Dickens (*English Historical Review*, July).
Christopher St. German: the Political Philosophy of a Tudor Lawyer. F. Le V. Baumer (*American Historical Review*, July).
The Library of Gibbon the Historian. J. W. Thompson (*Library Quarterly*, July).
The Centenary of Mrs. Fitzherbert. Shane Leslie (*Dublin Review*, July).
A Winter's Journey of Mary Stuart. Helen P. Eden (*Thought*, September).
The Norsemen in Canada. A. D. Fraser (*Dalhousie Review*, July).
John Bede Polding, XIII. J. J. McGovern (*Australasian Record*, July).
The Notion of Doctrinal Development in the Anglican Writings of J. H. Newman. J. J. Byrne (*Ephemerides Theologicae Lovanienses*, XIV, 2).
Bishop Keefe of Kildare and Leighlin. M. Brenan (*Irish Ecclesiastical Record*, August).

UNITED STATES

The Constitution and the Church. J. B. Code (*Ecclesiastical Review*, September).

Catholicism and the American Tradition. T. T. McAvoy, C. S. C. (*Ave Maria*, July 24).

Fictitious Biography. Margaret C. Schindler (*American Historical Review*, July). As found in *Appleton's Cyclopaedia of American Biography*. See also *Historical Bulletin*, Nov. 1936, for list of 31 Jesuits who never lived, to be found in Appleton.

L'établissement de la hiérarchie catholique en Amérique: le mythe de l'ingérence française. P. Boisard (*Revue d'Histoire des Colonies*, XXV, 2).

The Union Cause Promoted Abroad by American Bishops. Benjamin Blied (*Salesianum*, July).

Memoirs of Lurana Mary Francis, Mother Foundress of the Franciscan Sisters of the Atonement (continued). E. U. Lex (*Lamp*, July, August, September).

The Numerals on the Kensington Rune Stone. J. M. Armstrong (*Minnesota History*, June).

New England and the Norsemen. O. J. Falnes (*New England Quarterly*, June).

From Small Beginnings. W. T. Miller (*Columbia*, September). Development of the Catholic school system in New England.

As New England Saw Atheism, 1838. J. J. Griffin (*Magnificat*, September).

Charles Sealsfield, a Forgotten Discoverer of the Valley of the Mississippi. Otto Heller (*Missouri Historical Review*, July). Sealsfield was formerly Karl Postl, an ex-monk of Prague.

L'enfance de la Vérendrye. Donatien Frémont (*Canada Français*, September).

Father James Marquette, S. J.: Tercentenary of Our Lady's Knight of Laon. Mary G. Guzman (*Magnificat*, September).

Little Sisters of the Poor, Milwaukee. C. M. Scanlan (*Salesianum*, July).

Colorado's Pioneer Graduate. Sr. M. Lilliana Owens (*Colorado Magazine*, September). Sister Mary Vitalis Forshee (1858-1937), M. A. Catholic University.

The Discovery of New Mexico Reconsidered. C. O. Sauer (*New Mexico Historical Quarterly*, July).

The Allelujahs: a Religious Cult in Northern New Mexico. J. B. Johnson *Southwest Review*, Winter). Isaaco Morfin, founder, whose "hereditary Roman Catholicism was little more than nominal."

The First Jesuit Mission to the Flathead, 1840-1850: a Study in Culture Conflicts. Claude Schaeffer (*Pacific Northwest Quarterly*, July).

Joel Chandler Harris and Richard Malcolm Johnston.

Two Gentlemen from Georgia. W. V. Gavigan (*Catholic World*, August).

The Romance of Research in Louisiana History. Walter Prichard (*Louisiana Historical Quarterly*, July).

A Man of God and a Servant of Humanity: the Reverend Marie Arthur Guillaume le Mercier du Quesnay. André Lafargue (*Louisiana Historical Quarterly*, July).

BOOKS RECEIVED

(Mention here does not preclude extended notice in the REVIEW.)

Aron, Marguerite, *Les Ursulines* (Paris: Bernard Grasset, 1937, pp. x, 249).

Burn, Sir Richard, Editor, *The Cambridge History of India*, Vol. IV., *The Mughul Period* (New York: Macmillan, 1937, pp. xxvi, 670, $12.00).

Chabot, Frederick C., *With the Makers of San Antonio: Genealogies of Early San Antonio Families* (San Antonio, Texas: privately printed, 1937, pp. 412).

Cram, Ralph Adams, *The End of Democracy* (Boston: Marshall Jones Co., 1937, pp. ix, 261, $3.00).

De Kiewiet, C. W., *The Imperial Factor in South Africa* (New York: Macmillan, 1937, pp. 341, $4.50).

Dyckmans, Dr. Von Wilhelm, *Das mittelalterliche Gemeinschaftsdenken unter dem Gesichtspunkt der Totalität* (Paderborn: Ferdinand Schöningh, 1937, pp. 179).

Fay, Sidney Bradshaw, *The Rise of Brandenburg-Prussia to 1786* (New York: Henry Holt, 1937, pp. vi, 155, $1.00).

Garvin, Mrs. J. L., *Child of Light* (New York: Longmans, 1937, pp. 278, $2.00).

Gillard, John T., *Christ, Color and Communism* (Baltimore: Josephite Press, 1937, pp. v, 75, Paper, $.50).

Götz, Dr. Joh. B., *Die Religiösen Wirren in der Oberpfalz von 1576 bis 1620* (Münster: Aschendorff, pp. xi, 371, 14.06 Mk.).

Halperin, S. William, *The Separation of Church and State in Italian Thought from Cavour to Mussolini* (Chicago: University of Chicago Press, 1937, pp. ix, 115, $2.00).

Hayes, Richard, *The Last Invasion of Ireland: When Connact Rose* (Dublin: M. H. Gill & Son, 1937, pp. xxvi, 341, 15/).

Hayes-McCoy, Gerard, *Scots Mercenary Forces in Ireland: 1665-1603* (London: Burns Oates and Washbourne, Ltd., 1937, pp. xxi, 391, 15S).

Hazen, Charles D., *Modern European History*—4th Ed. Revised with maps and illustrations (New York: Henry Holt and Company, 1937, pp. xiv, 908, $4.25).

Hewitt, J. N. B., Editor, Myrtis Jarrell, Transl., *Journal of Rudolph Friederich Kurz* (Washington, D. C.: Smithsonian Institution, 1937, ix, 382).

Hoffman, M. M., *The Church Founders of the Northwest* (Milwaukee: Bruce Publishing Company, 1937, pp. viii, 387).

Hull, William I., *William Penn, a Topical Biography* (New York: Oxford University Press, 1937, pp. xvi, 362, $5.00).

Jenkinson, Hilary, *A Manual of Archive Administration* (London: Percy Lund, Humphries & Company, 1937, pp. xi, 257).

Keeler, Dr. Leo W., S. J., *Ex Summa Philippi Cancellarii Questiones de Anima* (Münster: Aschendorff, 1937, pp. 105, $1.42).

Kraus, Michael, *A History of American History* (New York: Farrar & Rinehart, 1937, pp. x, 607, $3.75).

Lasson, Nelson B., *The History and Development of the Fourth Amendment to the United States Constitution* (Baltimore: Johns Hopkins Press, 1937, pp. 154, xiv).